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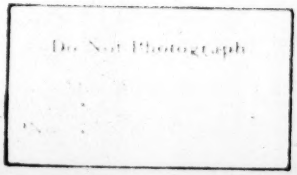
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BUNDLE

OF

Soul-Convincing, Directing and Comforting Truths; clearly deduced from diverse select Texts of holy Scripture, and practically improven, both for Conviction and Consolation.

BEING

A brief Summary of several Sermons preached at large, by that faithful and pious Servant of Jesus Christ, M. *Rodger Brerly*, Minister of the Gospel at *Grindleton*, in *Craven*.

Matth. 11. 25, 26. *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes; even so, Father, for so it is seemed good in thy sight.*

EDINBURGH,
Printed for *James Brown*, Bookseller in *Glasgow*, and are to be sold at his shope, about the middle of the [illegible] of the Salt-Mercat-street, *Anno Dom.* [illegible]

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An Epiſtle to the

READER.

CHriſtian Reader, *concerning* Roger Brierley, *the Author of theſe following Notes of the heads of ſome ſeveral Sermons by him more fully Illuſtrated in his publick Miniſtry, I deſire to ſay ſomething to thee of his Life, and Meſſage that he witneſſed: As alſo to give thee an account of the Ground and Riſe of this word* Grindletoniſm, *by which many men of the world, as adverſe parties, ſtyled his Followers. Concerning his Life and Converſation therein, it was as became the Goſpel of Jeſus Chriſt, and comely in the eyes of the Sons and Daughters of* Sion, *and beautiful in the Streets of that* Citie, *ſo that none could lay any ſhame thereon. As for his Meſſage, that was given him for to declare to the world, it was mighty and piercing, to the laying open in the very Heart and Conſcience of man, the moſt ſecret and hidden things of diſhoneſty, though never ſo cloſely infolded in the depeſt miſtery of iniquitie; as many, yea, and many that ſtood fenced in the Field, with the weapons of their own ſelf-righteouſneſs in the fleſh, and the Covenant of works, fell wounded to the very ground, and were found to be of Sinners, the chieſeſt. And to this I bear record, ſuch was the Penetrating Power of God in his Miniſtration, that if thouſands were before him under it, in very few hours diſcourſe, every mans ſeveral Condition, whether under Light or Darkneſſe, ſhould have been ſpoken to, layed open, bare and naked; that every one might truely have confeſſed in their ſeveral conditions, that the word was ſpoken to them in particular: For what was done and acted in every mans heart and ſpirit, was there openly related and revealed, that all might read their ſeven-fold abominations: So that in a word, (for much more here might be related) none either in their* Gentiliſh *Nature, nor in their ſelf-taken* Jewiſh *Righteouſneſſe, nor in any formal way either to Law or Goſpel, could ſtand their ground (if they dealt truely with themſelves) but they fell convicted under his Meſſage; for it was not in word only, but in the Power of God, to take away from Man the whole ſtay and ſtaff of his own Bread, that every Houſe might be left without inhabitant, and man lying deſolate might ſit in ſilence upon the ground; where-*

under many gave out this witnesse, that God was in him of a truth.

And not only so, but mighty and powerful was his Ministration, in the evident demonstration of the Holy Ghost, to bear witnesse, in and to the desolate, weary, forlorn, hopless, broken heart of man, sentenced unto death, of that unchangeable love, in the faithful Promise of the healing Covenant of God, established in, and with Jesus Christ; against which Sin, Death, and Satan, the father of lyes, should not prevail to blast and curse, but it should arise the blessing of his own free love, to sit above them all in true dominion, by the witness of the Holy Ghost sent down in faithfulnesse from above, to comfort the desolate, needy, poor, beggerly heart of man; writing the Law of Life in his heart, that he shall not dye, but live: where, whose eye is so opened by the living Faith begotten of the Incorruptible Word, he may Run and Read (in the same place where he Read the bloody Lynes of Death) the Lynes of Gods unchangeable Love and Blessing; which is only perfect to cast out of the Conscience and Heart of man all fear and torment whatsoever; Saying, Rise up, and walk, for thy sins are forgiven thee. *And this his Ministration, being (as I may say) in the Authority and Power of the living God, and not as the Ministration that stands only in the Art, wisdom, and Eloquence of Man; it drew hearers from divers places about, several miles distant, to wait on his Ministry: Some in good will,* hungering, and thirsting, and travelling in birth under the stroke of the powerful Word, untill the living Seed were brought forth by the Spirit of Life in open view in their hearts, to give unto them that Bread, that should endure unto eternal Life: *the taste whereof made their Spirits to dance [illegible], and caused them to tell it out unto others what they had seen and heard, and handled, that they also might come and taste of the same love of God: The Eccho and Fame whereof went diversly abroad. Some saw, and heard the wonders of God, and believed; others, astonished, went away wondering, that they never heard any preach like him: And many others came to hear and see what should cause such strange reports, seeking to catch something, that they might report also. Whereupon mistake went abroad, and great contentions stirred up, and jealouses fixed in mens minds, that some great Heresee, as a monster, would appear; when indeed the living Truth only appeared to the Children thereof, although those against him could not see it, but dayly sought to compare it with some new or old Errours, and Heresies. And when*

they

they sought accusations from this Authors Doctrine, and could find none; being in the hearing of it silenced, that they had nothing to say against it: yet to shew their minds, what good-will they bare to him in his Message, and to those who did embrace it, because they could not well stile them by the name of Brerlists, *finding no fault in his Doctrine, they then styled his Hearers by the name of* Grindletonians, *by a name of a Town in* Cravan, *called* Grindleton, *where this Author did at that time exercise his Ministry; thinking by his name to render them odious, and to brand them for some kind of Sectaries; but they could not tell what Sect to parallel them to: Hence rose the name* Grindletonism. *And yet they rested not with this nicknaming, but raised aspersions against this Author; informing the High-Commission against him; who sent their commands to bring him up to* York, *where he was kept in prison for a while, during which time; fifty Articles were exhibited by his Adversaries against him before them; which, when he came to his tryal, not one of them directly proved against him. Whereupon, after a Sermon preached by him at the* Cathedral, *he was dismissed, and liberty by L. Bishop* Tobias Matthews *granted to exercise his Ministry as formerly: who, after much travel and pains in witnessing the glad tidings of Salvation, ended his Natural life at* Burnlaie *in* Lancashire; *after whose Death, these few Head-notes of some of his Sermons came to my view. Wherein,* Christian Reader, *if thou minde well, as thou reads, thou may taste the foundamental grounds of Truth, and also perceive the various deceits of thy deceitful heart, and Satans deep temptations unvailed and discovered, to thine and his shame, which thou mayest read, as followeth.*

J. C.

Here followeth a Catalogue of the Texts of Scripture that theſe lines treats of.

SERMON.

I. Philip. 3. 19. 18. *Brethren, be ye followers of me, and walk ſo, as you have me for an example, for many*, &c. Page 1.

II. Matth. 11. 25, 26. *I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and*, &c. p. 12.

III. Mat. 11. 28. *Come unto me all ye that are weary and heavy laden, and I will eaſe you: Take my yoke upon you*, &c. p. 19.

IV. Luk. 2. 8, 9, 10. *And there were in the ſame country Shepherds, abiding in the field, watching their flocks*, &c. p. 27.

V. Luk. 7. 36, 37, 38. *And one of the Phariſees deſired that he would eat with him, and Jeſus went into the Phariſees houſe*, &c. p. 38.

VI. Luk. 8. 4. *And when much people were gathered together, and were come out of every City.* p. 62.

VII. Iſa. 57. 10. *Thou haſt wearied thy ſelf in the greatneſs of thy way, yet ſaideſt not, There is no hope.* p. 67.

VIII. Pſal. 81. 10, 11. *I am the Lord thy God, which brought thee out of the Land of Egypt: Open thy mouth wide, and I will.* p. 72.

IX. Exod. 12. 21, 22. *Then Moſes called all the Elders of Iſrael, and ſaid, Chooſe you out, and take for every houſe a lamb.* p. 81

X..

X. Isa. 28. 14, 15. *Hear ye the word of the Lord, ye scornful men that rule my people which are in Jerusalem, &c.* p. 87.

XI. Isai. 39. 5. *Then said Isaiah to Hezekiah, Hear the word of the Lord; Behold, the day come, that all that is in thy house, &c.* p. 99.

XII. Mat. 1. 1. *The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham, Abraham begat Isaac, &c.* p. 101.

XIII. Heb. 2. 24. *Forasmuch as the Children were partakers of flesh and blood, he also took part with them, that he might through death, &c.* p. 109.

XIV. Luk. 22. 31, 32. *And he said unto Simon, Simon, Satan hath desired to winnow you as wheat, but he hath prayed that thy faith fail not, &c.* p. 118.

XV. Dan. 3. 16. 19. *Then Shedrach, Meshach, and Abednego answered and said to the King Nebuchadnezzar, we are not careful to answer, &c.* p. 152.

XVI. Jeremiah 48. 34. 56. *Thus saith the Lord God of Israel to thee, O Baruch; thou didst say, wo is me now, for the Lord hath added grief to my sorrow, &c.* p. 135.

XVII. *Isa. 64. 6. 7. But we are all as an unclean thing; all our righteousnesse is as filthy rags, and we all do fade as chaffe or a leaf, and our iniquities like the windhath taken us away.* p. 143.

XVIII. Isa. 65. 2, 3, 4. *I was sought of them that asked not after me, I was found of them that sought me not, and I said, Behold me to a nation that called not, &c.* p. 152.

XIX. Isa. 63. 1. *Who is this that cometh from Edom with dyed garments from Bozra? this that is glorious in his apparel travelling in the greatnesse, &c.* p. 161.

XX.

XX. Gen. 22. 14, 15. *After these things God tempted Abraham and said, Abraham, Abraham, and he said, I am here*, &c. p. 177.

XXI. Esa. 9. 6, 7, 8. *For unto us a Child is born, and unto us a Son is given, and the government shall be upon his shoulders*, &c. p. 190.

XXII. Matthew, Chapter 5. *An exposition of some verses of the fifth Chapter of Matthew: Blessed are the poor in Spirit, shewing the condition of those that are blessed.* p. 199.

XXIII. Sam. 15. 13. *Declaring the double dealing of Saul in the matter of Amalek. And Saul said to Samuel*, &c. p. 206.

XXIV. 1 Sam. 1. 3. 4, 5. *So when the people were come into the Camp, the Elders of Israel said, wherefore hath the Lord smitten us* &c. p. 208.

XXV. 1 Samuel 5. 1, 2, 3, 4. *Then the Philistines took the Ark of God and carried it from Eben-ezer*, &c. p. 230.

XXVI. Mark 14. 27. *I will smite the Shepherd, and the sheep shall be scattered.* p. 233.

XXVII. Mark 13. 35. *Watch ye, for ye know not when the master of the house will come, whether at even or at midnight, or*, &c. p. 232.

SERMON I.

Philip. 3. 17, 18. *Brethren, Be ye followers of me, and walk so as ye have us for an example; for many walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Croſſe of Christ*, &c.

THree ſorts of People troubled the Church, 1. Dogs, which with open mouth fought againſt Chriſt. 2. Evil workers, who profeſſed Chriſt, and yet walked inordinately. 3. The Circumciſion, that cut themſelves off from Chriſt and the Church, by their ſingular Opinions; and fell into Sects, and would needs joyn Circumciſion and fleſhly Righteouſneſſe with Chriſt; and ſo become confident in the fleſh. Againſt which, the Apoſtle oppoſeth his own example, who had more to boaſt of than they; and yet it was nothing to him, in comparion of Chriſt: So he perſwades the Church to hold on forward in the Faith, to the crucifying and laying down of all things, till they come to the Reſurrection of the Dead; and in all this Contention, to walk in love: that if ſome did not underſtand the truth of the Myſtery of Chriſt, nor yet were brought thereto, yet to proceed on in love by the ſame Rule, and that God in time would reveal it. Here again he propounds his own, and the Faithful for an Example; that they would walk in that way of Faith toward Chriſt, and Love amongſt themſelves; and then he gives them warning of the former, *viz.* Some in the Church that were Enemies to Chriſts Croſſe; and ſo deſcribes their courſe and end. 1. He propounds himſelf as a Pattern. 2. He warnes them of falſe Teachers or Brethren: In whom conſider, 1. His affection, *Of whom I have told you often, and now tell you weeping.* 2. Their courſe in theſe particulars; 1. They are Enemies to Chriſt. 2. Their God is their belly. 3. Their Glory is their ſhame.

4. They mind earthly things. 5. Their End is Damnation. This was no vain boasting, for else-where, he acknowledgeth himself the least of all Saints, but only opposeth himself and the faithful against false Brethren, who only for Glory lived in Envy, sought earthly gain by the Gospel, lived inordinately; and lest that weaklings by them should be drawn to fleshly liberty. But look on them which walk after our example, for we have no confidence in the flesh: We count not our selves perfect, we seek not glory, nor profit, but only the maintenance of the Truth of the Gospel; *viz.* Faith in Christ only, and Love to all men. So that this being their example: Note that,

Faith in Christ, and simple Love to Man is the very Summe of the Gospel, and the life of all Religion in the heart of Man, Gal. 5. *Faith worketh by love.* 1 Tim. 1. *The end of the Commandment is love out of a pure heart, a good conscience, and faith unfeigned*, all else ver. 7. *is dross and dung.* This is the summe of all *Pauls* Epistles: This *Paul* to Tim. calls the *spirit of faith, love and a sound mind.* Thus *Paul* thanks God, for to the Col. *the Faith and love to all Saints*, &c.

1. For these destroy Self Righteousness, and Self Confidence, and Self Love; which are the poyson of all Religion, *viz.* Self Witt, and Self Will; these *Adam* got, and therein opposed God.

2. For by Faith he is made a Lord over all things, that will suffer nothing to start up in the Church, and in his Heart, but Christ: and by Love he is servant to all, and pliable; and servant to every one. By the one he is freed with God, and by the other amongst men.

3. By Faith, he that had thought to live in, and by himself, through the Law, comes to dye in himself; and to live in, and by another.

4. Nay, all Religion without these is nothing, but meer opinion and conceit, whereby the heart is puffed up, and so not fit for mercy, and also tyed to himself and his own good: Minde the Religion of Christ: was it any thing, but a denying of himself, and cleaving to the Father, and giving himself to the Church in love; yea, to his very Enemies? Which Faith and Love is nothing else, but a partaker so of himself, and his own weakness, Sin and Death thereby; that he can believe nad

trust

trust nothing in himself or the world, but only the Word of God, and in that weakness waits on Christ and meere Mercy, and out of that dislike of himself, and love to that he sees in Christ, loves all judgeth none but himself.

1. How far are we then from Christs Religion, when all our Religion is, 1. Either in Fire of questions and disputations about this and that Opinion, maintaining of our singular conceits, wherein we seem to excel others in knowledge, whereby true love is drowned quite.

2. Or in some singular conceit of quality and disposition which we conceive in our selves, and thereby grow proud, and despise Christ, and trample mercy under our feet.

3. Or in high roveing conceits of the eternal Deity, Majesty and Power, and Secret Will, and Purpose of God, without Christ; whereby the heart is hardened.

4. Or in the Notion of the Gospel and Christ, and faith without the power thereof, gloriously vaunting of deep Mysteries: But in all these, the thing is wanting, viz. an humble, low, believing and loving heart like unto Christ.

1. Thus in all these, man leaves his own heart, and followes his heady opinion; he forsakes Christ, and pleaseth himself with his own qualities: turnes from the word, and followes vain speculations, denyes the Faith, and lives by the flesh.

2. Know then, that whatever would draw thee from Christ and his Truth, is not the Doctrine of God; whatever sets up man, and makes him any thing but a Sinner is not the doctrine of Christ, but of the Devil and Antichrist, for it destroyes faith.

Pray we then that the Doctrine of the Gospel, even of Faith and Love may be continued pure in the Church; For Mans Wit and Reason will gather a thousand Errors out of Gods Truth, viz. when it will not be content to become a fool, but will needs comprehend a spiritual Truth, and determine thereof according to its own Principles and Judgement. Then it brings a world of absurdities; for all errors have risen out of the Wit of fleshly minded men, for the Spirit leads unto all Truth.

And I fear, there will arise men of perverse minds, to pervert the truth of the Gospel; some to their carnal liberty, some to the establishing of a righteousnesse and power in man, without Christ; bear we the Infirmities of men: But take heed

of false Doctrine in the Church, for this is the worst of all.

And I pray God, that many alive do not see that the Truth of the Gospel be turned into the Mysterie of Iniquitie, and a greater Mysterie of spiritual wickednesse than yet we have seen; *Sed magna Veritas & prævalet*, Great is the Truth and prevaileth.

4. But the kindly effect of the Gospel is, to establish these two in the heart of man, *viz.* to bring all things down in man by the Crosse of Christ, and so lay him low under the feet of all: For the Gospel is a low thing, Faith is a low thing, though mighty in Christ; and Love is a low thing: Therefore all high flowen Chimical Divinity is the Doctrine of Satan, and and not of Christ.

And therefore, if man be brought under the power hereof, then will Christ be precious to him, and his Word will be the Life and Treasure of his Soul, because man hath nothing to stay him in his deep humility but only he: And then will man love a man, because he is a man; and not because he is of my opinion, or good to me, or of my way or linage; but loves as Christ did, yea, his very Enemies, *As you have us for an example*, viz. *us in whom you see the Truth of the Gospel to rule, and to walk according to the same, who seek Christs Kingdom, not ours*, So that,

He walks safely, who truly feeling his own weaknesse, and believes man for the Truths sake, and not the Truth for mans sake.

Follow me as I follow Christ; *But many were drawn as may by the Error of the wicked*. For man having a good conceit of another, is apt to believe what he faith; for he believes that God is with him, and so falls into odd opinions.

1. Better we should never preach, than that the Gospel should be believed for our sakes. Can we that are nothing but error add to the Truth of God? nay, if God be not with us, and guide us, we shall tell a thousand lies for Truth.

2. But woe be to that man, who becomes by his example a a perverter of the Brethren, either for matter of Faith, or Life, or Liberty: It had been better he had never been born. Take heed then how we depend on man: there is one man for all, even the man Christ, *who is the way, the truth and*

the

the life; follow him in the way of faith and love, *of which I have told you often*; because of the danger thereof, and mans weakneſſe. So that,

Man is apt and weak of himſelf to be drawn into an evil way of error, and hardly to believe the truth, and ſtick thereto, 1. For he is blind of underſtanding, apt to believe any thing that may further his fleſhly kingdom, loath to believe any thing that makes for the deſtruction of it.

1. Hence it follows that we fall into ſo many by-wayes, and by-paths of error, becauſe we think we are able to know, and we ſtrain our wits to comprehend, and ſeek out a reaſon of Gods matters, which are only to be believed: For though I cannot ſee a reaſon how God brings about his purpoſe, and righteous will, ſhall I therefore conclude; that he is not righteous, and not believe him; nay, *Paul* is glad to ſhut his eyes at that wisdom, *Rom.* 11. And cryes out, *O the height, and depth, and length of the wisdom of God.*

2. Nay, nothing preſerves the Truth to man, but the Croſſe; for all things are tryed by the *fire*, and that reveals it.

3. That we may be guided in the way of Truth; Firſt, depend on no man, nor on the opinion of man. 2. Stick to the Word of the Goſpel. 3. Pray inſtantly in humility, *and the Spirit ſhall lead us into all truth.*

And now I tell you, weeping: ſee the loving affection of *Paul*, Firſt, who wept partly for thoſe men who had forſaken the Truth of the Goſpel, and turned to the World. And, 2. Partly for the danger of the Church, So that,

A loving man is truly loving to all, and truly mindeful of the good of the Church, and advantage of Chriſts Kingdom in all.

1. *Paul* ſought not theirs, but them; and the care of all the Churches lay upon him.

1. Away then with this partial affection, when men rejoyceth to ſee others miſſed, that he may juſtifie himſelf; and away with this judging and not pitying, but hating them, *They are enemies to the Croſſe of Chriſt.*

Men that profeſſe Chriſt, but deny him in his ſufferings; their minds is not prepared by faith and patience to bear the Croſſe, partly in doctrine they denyed it, not underſtanding that myſte-

ry, partly and especially in life; for they lived in sensuallity and fleshly pleasures, and yet professed the Gospel. So that;

Many in the Church professe Christ, and the Truth of the Gospel, which deny, and are enemies to the Crosse of Christ, and deny the power of the Gospel.

This is to denie him before men. To the *Jews* and *Gentiles* the Doctrine of the Crosse was foolishnesse. *Paul* when he was called before the Emperor, they all denied him. The false Apostles, *Gal.* 6. strove against *Paul*, and desired to have the Disciples circumcised because they would not suffer persecution. The *Lawyer*, Matth. 19. *and the Stony ground.*

1. For they would have Christ and the World also, which cannot be.

2. They were never brought to see their own desert, and to justifie God, for then if so, they would bear the Crosse willingly, as in Micah. 7. *I will bear the indignation of the Lord, because I have sinned against him.*

3. They turn the grace of God into wantonnesse, and dream only of ease, and peace, and understand not the mystery of the Kingdom, but would make advantage of Christ to the satisfying of the flesh.

Now this Crosse whereto they are enemies, is indeed that sore affliction, whereby man is past all helps and hope in himself or the World.

In Christ you see it was, First, *He bare the iniquity of us all*, so to us, when man bears iniquity in daily repentance. 2. *He bare the Fathers wrath*, so we judgement and wrath in our selves. 3. He suffered all indignity and losse of life, so we patiently. And to be enemies hereto is, 1. To put off sin and bear it through hardnesse of heart. 2. To pacifie wrath by self holinesse in our own conceit only. 3. And for the World to keep it alive in our hearts, and cherish it under Christs wings.

1. And how many of us are such, we all believe and like well of the Gospel, and to hear of sitting at Christs right hand, but to drink of his Cup, none hath a minde. It is good believing, when we have the Gospel before us, and the World about us, but to suffer want of all *viz.* the Fathers wrath, none like to this. The Child can bear any thing better, we all like Gospel, but we will loose nothing for it, which argues, we have little con-

confidence in the truth thereof, and little joy therein.

2. But we can talk of the Croſſe and ſufferings, but we talk of it with light and merry hearts, we make but a play-game of it, for we ſeek not the bitterneſſe of Chriſts agony, nor the ſmart of the Croſſe, and ſo we dally with all truth, we boaſt, with *Peter*, that we will die with him, *but before the Cock crow, we deny him thrice.*

3. A fearful thing to forſake Chriſt and his Croſſe, ſo that, it is not ſo light a thing to be a Chriſtian, which muſt ſuffer willingly the ſpoyling of goods and ſoul and all, and be a friend of the Croſs: Yea, he is the ſafeſt whom God keeps under, for hereby is the truth of the Goſpel revealed indeed to man.

4. And happy is he that is guided by Chriſt in this way, and that his eyes are kept waking all night, and feels the terrors of the Almighty, for he is ſafe from ſecuritie; It is not the dreaming of a power and free-will in man, by uſe whereof, ſecuritie is prevented: but it is the Croſſe of Chriſt on man, that keeps him waking; for *Peter* and the reſt fell a ſleep, notwithſtanding, Chriſts warning given to them ſo often; only becauſe they dreamed of ſuch a power as *Peter* boaſted, but not ſenſible of the Croſſe that lyed on Chriſt. Nay, all errors have ſprung in the Church for want of this, for while men were kept within themſelves, and their own miſerie, their pride was kept under: but when they had loſt themſelves, and begun to be ſtrong men of knowledge in conceit, then they began to be maſters, and run into a thouſand opinions from truth, and theſe are the enemies to Chriſts Croſſe. Firſt, Thoſe that live in eaſe and pleaſure under profeſſion and knowledge of the Goſpel, and feed on the World as their dainty diſh. Secondly, Thoſe which bear out ſin through hardneſſe of heart; he bare the ſin of all, but theſe bear it not as a burden, but as a pleaſure and delyte: Thirdly, Which put of wrath and judgement, through ſelf-righteouſneſſe and qualities, and ſo with Chriſt bear not the indignation of the Lord: Fourthlie. Which are lifted up in knowledge of Chriſt, but walk not in that denying, humble, and believing way of Chriſt: And it is a fearfull thing to ſtumble at this ſtone, and to frame a Chriſt to our ſelves: but on whomſoever it ſhall fall, it will cruſh all thoſe to pieces, and

ry, partly and especially in life; for they lived in sensuallity and fleshly pleasures, and yet professed the Gospel. So that;

Manie in the Church professe Christ, and the Truth of the Gospel, which deny, and are enemies to the Crosse of Christ, and deny the power of the Gospel.

This is to denie him before men. To the *Jews* and *Gentiles* the Doctrine of the Crosse was foolishnesse. *Paul* when he was called before the Emperor, they all denied him. The false Apostles, *Gal.* 6. strove against *Paul*, and desired to have the Disciples circumcised because they would not suffer persecution. The *Lawyer*, Matth. 19. *and the Stony ground.*

1. For they would have Christ and the World also, which cannot be.

2. They were never brought to see their own desert, and to justifie God, for then if so, they would bear the Crosse willingly, as in Micah. 7. *I will bear the indignation of the Lord, because I have sinned against him.*

3. They turn the grace of God into wantonnesse, and dream only of ease, and peace, and understand not the mystery of the Kingdom, but would make advantage of Christ to the satisfying of the flesh.

Now this Crosse whereto they are enemies, is indeed that sore affliction, whereby man is past all helps and hope in himself or the World.

In Christ you see it was, First, *He bare the iniquity of us all*, so to us, when man bears iniquity in daily repentance. 2. *He bare the Fathers wrath*, so we judgement and wrath in our selves. 3. He suffered all indignity and losse of life, so we patiently. And to be enemies hereto is, 1. To put off sin and bear it through hardnesse of heart. 2. To pacifie wrath by self holinesse in our own conceit only. 3. And for the World to keep it alive in our hearts, and cherish it under Christs wings.

1. And how many of us are such, we all believe and like well of the Gospel, and to hear of sitting at Christs right hand, but to drink of his Cup, none hath a minde. It is good believing, when we have the Gospel before us, and the World about us, but to suffer want of all *viz.* the Fathers wrath, none like to this. The Child can bear any thing better, we all like Gospel, but we will loose nothing for it, which argues, we have little con-

confidence in the truth thereof, and little joy therein.

2. But we can talk of the Croſſe and ſufferings, but we talk of it with light and merry hearts, we make but a play-game of it, for we ſeek not the bitterneſſe of Chriſts agony, nor the ſmart of the Croſſe, and ſo we dally with all truth, we boaſt, with *Peter*, that we will die with him, *but before the Cock crow, we deny him thrice.*

3. A fearful thing to forſake Chriſt and his Croſſe, ſo that, it is not ſo light a thing to be a Chriſtian, which muſt ſuffer willingly the ſpoyling of goods and ſoul and all, and be a friend of the Croſs: Yea, he is the ſafeſt whom God keeps under, for hereby is the truth of the Goſpel revealed indeed to man.

4. And happy is he that is guided by Chriſt in this way, and that his eyes are kept waking all night, and feels the terrors of the Almighty, for he is ſafe from ſecuritie; It is not the dreaming of a power and free-will in man, by uſe whereof, ſecuritie is prevented: but it is the Croſſe of Chriſt on man, that keeps him waking; for *Peter* and the reſt fell a ſleep, notwithſtanding, Chriſts warning given to them ſo often; only becauſe they dreamed of ſuch a power as *Peter* boaſted, but not ſenſible of the Croſſe that lyed on Chriſt. Nay, all errors have ſprung in the Church for want of this, for while men were kept within themſelves, and their own miſerie, their pride was kept under: but when they had loſt themſelves, and begun to be ſtrong men of knowledge in conceit, then they began to be maſters, and run into a thouſand opinions from truth, and theſe are the enemies to Chriſts Croſſe. Firſt, Thoſe that live in eaſe and pleaſure under profeſſion and knowledge of the Goſpel, and feed on the World as their dainty diſh. Secondly, Thoſe which bear out ſin through hardneſſe of heart; he bare the ſin of all, but theſe bear it not as a burden, but as a pleaſure and delyte: Thirdly, Which put of wrath and judgement, through ſelf-righteouſneſſe and qualities, and ſo with Chriſt bear not the indignation of the Lord: Fourthlie, Which are lifted up in knowledge of Chriſt, but walk not in that denying, humble, and believing way of Chriſt: And it is a fearfull thing to ſtumble at this ſtone, and to frame a Chriſt to our ſelves: but on whomſoever it ſhall fall, it will cruſh all thoſe to pieces, and

bring down their pride (*whose god is their belly.*) Those who were professors and teachers of the Gospel, and yet under pretence thereof served their own lusts and appetites they went talking of Religion, and thereby got good cheare; labour not in their calling, but made advantage of the Gospel, to the satisfying of their lusts: These he gives warning of as enemies. So that,

It is a fearful thing, and dangerous in the Church, and to man; when man under knowledge and profession of the Gospel, seeks chiefly the serving of his own lusts, and pleasures of his appetite and not crucified to the world with Christ.

Such *Paul* speaks of, that they served their own bellies and not Christ, and said, *That they turned the grace of God into wantonneße*, and yet frequented their feasts of love: And others *Peter* shews, that under pretence of *long prayers*, *spoyled widdows houses, and led captive simple women*; These *Paul* commanded, *that seing they would not work, they should not eat*: They professe that they know God, but in deed deny him, that is, They are filled with knowledge, that Christ is the way of Life in Justification, but they follow the world in their appetitte and deny him.

1. For thus, Religion is made but only a cloak to a rotten and fleshly heart, that under it, they may better attain their own desires.

2. Those that have the knowledge of the Gospel without the power thereof, that have learned to know Christ, but not as the truth is in Jesus, they want the power of his death, which is indeed all.

3. These never came in by the right door, the denying of themselves, forsaking all, and taking up the Crosse.

1. And thus doth most of us that professe Christ to be our Lord and King, our life and hope, our joy, and salvation and that besides him, there is none under heaven, and yet none denyes him more. We, would enjoy Christ with full bellies, and purses, and so enjoy Christ in the Flesh but Lust; rules over the Spirit. Thus we strive to have Heaven and Earth both, which cannot be; what care and labour to please our bellies? Is not all a mans care for his mouth, and yet his desire is not satisfied? this we make sure of to look too; Is not most of thy life time spent in labour about that curious belly of thine, summer and winter, night and day, all is but for back and belly, and yet nature is satisfied

fied with alitle? And theſe are ſtill hard-hearted men, had rather the poor periſh in the Streets, than they want to ſatisfie their appetites: For if a man would but ſpare the tenth penny that he ſpends idelie, only to pleaſe his luſt, would it not relieve a Town? Nay, if that vain waſte were ſpared, which man ſpends on his luſts, only to feed a ſort of fat idle hoſteſſes, it would keep the poor of a Paroch. And then if our gaireſh women would but ſpare one Lace and Garde of five, it would cloth them from cold. Well, Chriſt will be no pattern for theſe things. But above all, aſhame it is for believers to ſtoup to this looſe god, to live daintily and fair deliciouſly. How many Martyrs have lyne in priſon with bread and water, and yet better hearts? are we enemies to the fleſh, and yet pampers it? Is fleſh thus crucified with Chriſt and yet ſo great a god unto us?

2. Then if the Croſſe go not along with the Goſpel, it proſpers not, but fleſh is ſtrong and preſſeth to be ſatisfied, and man will not, cannot lay violent hands upon it, but even this muſt be given of God, that he keep man down, and his luſts and deſires under, *viz.* ſo to ſee and feel himſelf, as, 1. That he ſhall think himſelf unworthy of any food, or to live. 2. That his minde be ſo perplexed with want of annother thing, even Chriſt, that his minde is thereby drawn off all theſe things.

3. But he that walks orderly with Chriſt under the Croſſe, is pleaſed with any thing: Brown bread and the Goſpel is good fare, not vowing wilfull poverty, but rejoycing in Chriſt, and all his gifts, yet well contented in the want of them: *whoſe glory is in their ſhame*, or will end in ſhame, *viz.* They ſeek glory by their Religion and Profeſſion of the Goſpel, but this courſe will bring more ſhame, then if they had never profeſſed it. They ſeek glory but it is but a poor portion. So that,

> Many in the Church profeſſe the Goſpel, that they may gain glory to themſelves thereby in the eyes of man, rather than out of ſimple love, and ſimpathize of heart with the Goſpel.

You ſeek honour one of another; The Diſciples ſought who to be greateſt. Phariſees took the uppermoſt rooms, made their Phylactaries broad, and all to be ſeen of men.

1. For reſpect is ſtill the aim of all knowledge, and therefore, man labours for knowledge, that he may appear ſo: this itching

itching humour ſetting him a work, rather than his own miſery and want.

2. This doth ſtill follow the Goſpel, others that profeſſe not, look for no glory this way, and yet this ſhall end in ſhame.

1. Is not this apparent, when men ſpeak and talk of Religion, and utter great bumbaiſted tearmes, and flie and ſoare above, when God ſpeaks not in them all to be ſeen and heard: nay, when we preach to pleaſe men, we are not the ſervants of Chriſt, but when out of love to Chriſt, and ſenſe of the miſerie of man, and our own, we pitie man, and make known the will of the Father to them, then we ſerve Chriſt.

2. Have not all an aiming and deſire of this, man loath to appear Ignorant, but cloaths himſelf with knowledge: well, Chriſt ſees thy double heart, and his ſervants feel not the warming power of his Spirit in thee, therefore it ſhall end in ſhame, Chriſt loved the *Publican* better than thoſe.

3. But ſure a believing, loving heart walks in ſhame, which ſhall be turned to his Glory, for he that ſeeks Glory ſhall never have it, and he that ſeeks it not ſhall have it, he that truely underſtands himſelf never looks for good opinion of any, for look what good opinion a man hath of himſelf, he looks that all the World ſhould have the like of him.

4. And this ſhall end in ſhame; for God will diſhonor man at laſt, *nothing hid, that ſhall not be made manifeſt.*

who minde Earthly things, viz. They profeſſe the Spirit, yet their hearts is after the Earth. So that,

He that under Light and Knowledge of the Goſpel is carried after the luſts and deſires of the Earth, is an enemie to Chriſt, and a ſtranger to him.

SERMON

SERMON II.

Matth. 11. 25, 26. *I thank thee Father, Lord of Heaven and Earth; that thou haſt hid theſe things from the wiſe and Prudent, and revealed them to Babes: It is ſo O Father, becauſe thy good pleaſure was ſuch: all things are given unto me of my Father*, &c.

THeſe words are a part of Chriſts Sermon to the hard hearted *Jewes*, who neither by the auſterity of *Johns* Preaching nor Chriſts Doctrine of Love, would embrace the Goſpel and Myſtery of Life; nor by the great works that he had done in *Chorazin* and *Bethſaida*, againſt whom he threatens heavy woes: Yet in the end gives thanks, that though the wiſe men of the *Jewes* rejected the Truth, being juſtly blinded; yet it was his good pleaſure for to reveal it to poor and ignorant men, even to *Babes*, that his mercy and love might appear.

1. He gives thanks for confounding the wiſdom of Man, and revealing it to the Ignorant.

2. A limitation of that knowledge, only to the Power of God in Chriſt.

3. An Invitation to all poor and deſolate ſouls, with a promiſe of help.

4. An Exhortation to Patience, in bearing the croſs after his example, with a promiſe of reſt therein.

Firſt, He thanks God for confounding the wiſdom of the wiſe, not that he rejoyced in their blindneſſe; but wiſhed rather that all might be ſaved, and come to the knowledge of the truth: but he rejoyceth, that ſeing fleſhly wiſdom ſhuts its eyes againſt the truth, that yet he reveals it to others, wherein he ſhewes whoſe eyes are only open to the truth, *viz.*

He that in conceit of his own wiſdom is liſted up above the ſimplicity of the Goſpel, underſtands the leaſt of the Myſtery and Life of the Goſpel; but he that lyes low in himſelf, ſeeking to be guided by another, ſhall underſtand all.

None

None of the Doctors received his message; *not many wise*, Cor. 1. *&c. If any man seem to be wise, let him become a fool.* Christ choose not the wise *Scribes*, but poor *Fishers* to know his Truth.

1. For the Gospel is not understood by wisdom, but by that Spirit whereby it is revealed to the Faith of a Believer, that is blind in himself, and seeks wisdom from God.

2. Faith only sees things not seen; if they be seen and comprehended by man, they are not of Faith.

3. The Son that's grown wise through pride, casts off the Father; but the little Child walks in his hands.

4. Conceit of Knowledge makes man unteachable, and hard hearted; as a man that sits on high, looks down to the dungeon, can see nothing there: but sitting in the dungeon, looking up, sees light of Sun: So a man, sitting above, and looking down to the Gospel, as a thing under him, sees nothing: But he that sits in darkness of his own heart, and looks up to the Sun, sees all, waiting still for the Sun to shine. Though man know all the Mysteries of Life to be in Christ; yet without Christ he knows nothing that he dare trust to.

Object. To what end then should Man labour for Knowledge?

Answ. Yes, This condemns not Knowledge, but that a Man should seek it at Christ, and enjoy it in him, *In whom it is hid from the flesh in all the treasures thereof:* But not that man should store it up, thereby to comprehend God; but to know, that when he thinks he knowes all, he knows nothing, as he ought to know.

2. That he may maintain Truth in the Church of God.

3. That he may guide himself wisely and soberly before men.

1. Where then are the wise? where is the *Scribe?* &c. All the wisdom of this World is but foolishness; and yet these count the Truth of God foolishness: These of all think most basely of the Gospel.

2. Yea, what a fool is *Aristotle* himself, and all humane knowledge in the matter of Jesus Christ.

3. Be content to be counted a fool with the wise of the world. Thou thinks that he is a fool that follows Christ, but he

he knows that thou art a fool thal followes the world.

4. Who would think that many wiſe men ſhould be ſo ignorant in Chriſts matters as they are, and that many ignorants ſhould know him.

5. Well worth low and Child like minds, that dare not truſt their own wit or ſtrength, but wait upon the Father.

It is ſo O Father, becauſe thy pleaſure was ſuch. Here he ſhows the ground and prime cauſe, that Babes, and not Wiſe Men underſtand the Goſpel: Not any Power or Worth in Man, but the good will of God; which is not only his abſolute Will; but εὐδοκία, the free love and good will of God toward man, without any reſpect of his worth: ſo that,

The good will of God, and his good pleaſure, is the only cauſe of all good to man, when man believes it, and becomes ſubject thereto, James 1. *Of his own good will begat he us.* Eph. 1. *Our Election is from this ground, God hath choſen us in Chriſt, before the foundation of the world was laid, who hath predeſtinated us to be adopted in Chriſt Jeſus; according to the good pleaſure of his will, not according to our works, but according to his grace he ſaved us*: ſo he chole *Iſrael.* Who can give a reaſon in himſelf, why God doth any good to man, but *his good will and pleaſure.*

1. For its God that moves man, and ſets him a working, not man God.

2. Hereby doth he take away all boaſting from man, and layes him low, to depend upon another, and live by meer grace.

3. For he is abſolute Lord over all; no reſiſting of his Will, to which man is never brought to be ſubject.

But 1. When he feels nothing but weakneſſe, ſorrow, bondage and miſery; and no power to get out, but lyes under quietly; and commits himſelf to his good pleaſure, in faith, tears and ſighs, and groans: This is his caſe, for now he bears wrath patientlie.

2. And then finding help in God, according to his word, and joy and peace, and freedom he ſeeth; that it came not by any wit or power in himſelf, but it was only his good pleaſure; ſo that,

1. Hereby he is enlarged to praiſe God freely with admiration.

2 And alſo to believe and wait on that word of Faith, though

he feel nothing, yet Gods will and pleaſure is inſtead of all to him.

1. Thus from the Doctrine of free mercy, doth the Kingdom of God thrive in man, and grow vigorous: Nothing brings down but this; for want of ſubjection and believing of this good pleaſure of God, man ſtill ſeeks a cauſe in himſelf, as this and that good quality, and ſo never truſts his good pleaſure. Man would ſtill know a reaſon of his good will, which he will not ſuffer: For Chriſt doth not here curiouſly ſeek out a reaſon of the Fathers will, but gives thanks, that God hath revealed it by the Goſpel: To teach us, that we do not raſhly preſume to ſearch his Counſels, but wait upon his good pleaſure in his word.

2. What place then hath free Will, which depends only on Gods good pleaſure, and not on thy right uſe of free will. For there is no more willingneſſe in thee, than in others that never obeyed the truth; but it was only his good pleaſure to thee: For by nature, Man fights againſt God, and would have reſt any way, rather than this; and loath to commit himſelf to his good pleaſure, but ſtill would have a hand in his own ſafety, and ſo ſhare in the glory. But Chriſt takes all boaſting away, that Faith may live, and Man thereby: that Gods pleaſure may ſtand, and Man ſubject thereto, that his grace may be communicated, and Man praiſe his goodneſſe.

But this Doctrine of free will deſtroyes Faith, ſets his pleaſure aſide, and binds God: lifts up man in pride and preſumption, and makes him ſecure in a few faint endeavours of his own.

3. But the only bed of reſt in all things is this, as *Chemnitius* ſaith, *That againſt this ſcandal of refuſing Goſpel, we lift up our thoughts to the good pleaſure of God, and there reſt in ſubjection, ſo in all things*: as,

Firſt, Wants thou Comfort and Peace of Conſcience? doth God withhold the feeling of his Love from thee? Thou wonders what is the cauſe, nay, ſay, *Even ſo, O Father; becauſe it is thy good pleaſure to bring me down.*

2. Art thou troubled with a worldly huſband, a froward wife, untoward Children; ſay, *Even ſo, O Father, It is thy good pleaſure.*

3. Art

3. Art thou weak and ſickly, ſay, It is even ſo *thy pleaſure*, to keep under my Luſt, and Pride, and Worldly affections.

4. Seeſt thou Iniquitie to abound, and Goſpel deſpiſed, ſay ſo, *Father, its thy pleaſure.*

5. Art thou Perſecuted, and the Enemie prevails over thee, ſay, *Father, its thy pleaſure.*

This is the continuall exerciſe under the Croſſe, in patience not to fret, and luſt and ſtrive, ſeing the will of the Father orders all things, we would ſtill have our own pleaſure done, and ſtrive for our own wills; but this is our woe.

Nay, and herein is our happineſſe, that it is his good will toward all little ones that are ſubject as Children, his Will and Rod ſhall rule and cruſh the ſtouteſt, even *Pharaoh* himſelf, but the meek and lowely ſhal find his good will towards them, that he will turn their enemies to be their friends, &c.

This good will of God is not to be comprehended by man, for it reſts in the Word of God, & there to be made known in time, and only to be believed. For all the works of God, are never known till they be wrought, only to be believed before. For to Reaſon, manie times God ſeems to be a ſevere Tyrant, nay his Word a Fable, which ſpeaks of great priviledges, and they ſeem in their own ſenſe to be forſaken in affliction, but God gives them a Word that will ſtand, and his good will ſhal be revealed in time, in the mean time ſit ſtill.

All things are given to me of my Father. Here he ſheweth how this good pleaſure is conveyed to man, *viz.* in Chriſt, *for he hath given all things to him*; So that, leſt you little ones ſhould be diſheartned, know that I have all in my power, by a free gift, and come to me, and I will eaſe you. So that,

God the Father hath given and ſtored up in Jeſus Chriſt a treaſure of all wiſdom, goodneſſe &c. And whatſoever appertains unto the perfecting of his Kingdom; that in himſelf, the Father may be glorified, and man made happie.

So by promiſe, he gave him ſtrength to *cruſh the Serpents Head*, and to *Abraham, that in him all people ſhould be bleſſed.* Iſa. *He laid help on him that was mighty*, in his birth he was to be called *Wonderful Counſeller*, &c. *And a light to the Gentiles, and the glory of Iſrael, the deliverer of his people out of priſon; to give light to the blind.*

He

He was the Vine that had the ſap in him; yea, the treaſure of wiſdom; Yea, the fulneſſe of the God-head; Yea, all Judgment was committed unto him, Yea, in concluſion, *all power in Heaven and Earth, and victory over Hell and all Enemies*: This was manifeſted in his Word that was with authoritie; and never man ſpake like him, even to the World in general: And in his Miracles? hath it been ſeen, that any man opened the eyes of the blind, and raiſed the dead? This the Father did by an eternal purpoſe for his Glory, and this hath been done for the good and ſalvation of man, that man that was not capable by his fleſhly wiſdom of Gods wayes, (yet ſhould have one in fleſh like himſelf: in whom, and by whom, he would convey all things that's good to man, becauſe we cannot aſcend to Heaven, therefore we might have a God on Earth.

1. Where then is that power and ability in man, or in any other Creature for guiding or preſerving himſelf, which the wit and pride of Man ſo boaſteth off? Hath not the ſparrow power to fall without his providenc? Then, what power in Man towards this great work. Nay, as there is no power in the Common-wealth, neither for preſerving right, nor keeping under of wrong, but in the King; and therefore the verie pettie Conſtable; or any Officer, he commands in the Kings Name, and Rules by the power of the King; nor no Will, but the Will of the King: So in this Kingdom of Chriſt, no power but in the King for ſubduing of rebellious men in the Church by his Word, or Rebellious luſts in the heart of man, but the power of this Kingdom. Therefore, the Apoſtles commanded the evil Spirit by the Name of *Jeſus* of *Nazarth*. And as he that rules in his own Name is a Traitor, and doth no good; So he that thinks to live and rule by his own power, ſhal not prevail: This conceit only ariſeth out of blind pride, that when God hath ſhown his power in him, he takes it to himſelf; and ſtores it up in conceit: and this out of the ſtrength of Luſt that will needs have another thing than he gives; or out of a proud opinion, that he would believe another truth than his. So that luſt and opinion are the two great enemies of Faith: But if thou haſte ſome abilities out of Chriſt in thy ſelf, What? 1. needs thou Faith? to believe in him, or to pray him? 2. Why doſt thou not conquer thy Luſts, and free thy ſelf as thou ſeemes to deſire.

2. What

2. Whatever then man desires, here he must have it; for it is not elsewhere to be had: whether Peace, Forgivenesse, Assurance, Comfort, Rest. Here it is laid up, and given to the needy; he hath alwayes to deal with such, and none else.

3. Happy then he that lives by faith in him, and whose eyes are still towards him, that waits at his Posts, and listens to his Word; let all things else passe, work Righteousnes, live holily; but look for life in none but him. And yet how loath is man to attend here, but he would have all in his own keeping, because he would not depend on him; and yet were we then most miserable, if our life depended on our own care and keeping.

For *No man knoweth the Son, but the Father.* Here is his limitation, *viz.* That none by the wit of man is able to know Me, and Power, and Wisdom, and Mercy, and Truth, and Way of Happinesse that's hid in me, but whom the Father doth teach and uphold by his power, but I that know it in him truly; and those to whom I reveal it by my word and spirit, through the crosse and way of death. For it is an unknown way to the world, that by Death should come life, and by sorrow and sufferings, joy and freedom; so that,

No power or possibility in man by the strength of natural wit, to know the good will and pleasure of God, or the Mystery of Christ; so as man shall find life thereby, or certainty therein; but as the Father makes himself known in Christ, by his Word and power of his Spirit, unto the faith of man believing his truth, 1 Cor. 2. *The natural man understandeth not the things of God, Christ saith, I am the light that enlightens all that comes after me.* Joh. 1. *He is the light of the world.* Joh. 1. 4. *There is anoynting that teacheth all things.* 1 Joh. 5. *None can say that Jesus is the Christ, but by the Holy Ghost.* Though we think, that That *Jesus* we read of, was the Christ and Saviour; yet the flesh thinks but of him after the flesh: but his mightie Power, his wonderful Truth, unspeakable Love to Man, the bitternesse of his Sufferings, the Joy in the Fathers will, the Victory over Hell and Death, the joy at the Fathers right hand; none knowes it, but he that believes it out of blindnesse and misery.

1. For the Father hath hid the treasures of wisdom in him, hidden them from the world; found, not by curious searching, but by humble crying and believing; and found not in man, but

in Christ, and there to be enjoyed: for he is made our *Wisdom, Righteousnesse, Sanctification* and *Redemption.*

2. *Adam* had thought to have known God in the Creatures, and himself, and the evil also without God; but knew no good, till God revealed Christ in the promise: So until we be brought by the truth of Christ, to know no good in any thing, but in God; nor no evil in any thing, but in our selves, we know nothing at all; but we seek to see a good in every thing, and in our selves especially; and would see no evil, and so are lifted up; and know nothing as we ought.

3. And this Christ prayes, that his Elect may know that thou art in me, and I in thee; and that thou hast *sent me*: And I speak not of my self, but they are the words of my Father that sent me, *for of my self I can do nothing.*

4. And note, that this great Mystery was revealed after Christs death: for then he sent the Comforter to lead into all truth, and not till then. Before this, the Disciples had a thousand imaginations of Christ, but now they knew that he was the Son of the Father, and Head of the Church; So we have a world of fancies touching God and Christ, but never know him, until the Crosse reveal him; for till then, we only think him to be such and such, and another thought crosseth that. But this makes the weaknesse and vanity to appear, and his power preserves; for every mans work shall be revealed by Fire. How wonderful are the blind conceits that man hath of God and Christ; as,

1. When we will needs comprehend God without Christ in his Essence, Properties, Attributes, Eternity, Omipotencie, &c. What a foolishnesse is this: to think to compasse in our thoughts Omnipotence? &c.

2. Others that frame a knowledge of Christ, in comprehending the Story of his Life and Death, Works, &c. Thus we know him by Relation, as we do other Countries where we never were; but never walk on foot with him in his death and miserie. None knowes him, whose miserable heart is not delivered from Death by him; who believes his truth above all, then this truth makes him free.

3. We see then, that all Knowledge comes by Faith; as, suppose a man a Stranger, promise to ransome me (a captive) I believe he will; but I know not that he will, but only wait in faith;

faith; nor how he will do it, nor why he will; but when he makes good his word, then I know his love which he revealed to me, and I not able to conceive in my ſelf. So with Chriſt, he promiſeth that he will redeem me, but I know not that he will; onlie I believe, and wait in miſerie: yet by that Faith I am preſerved through the Word; though I feel nothing but death and bondage. Wouldſt thou know the Love of God that paſſeth Knowledge? wait on Chriſt by Faith, believing his Word; and he will reveal the Love of the Father. For though we know not the mind of God, yet, we have the mind of Chriſt: So that thou muſt know nothing but in him; abide in him, and his Word abide in thee, and he will reveal all things unto thee. So that our curious and buſie Wit, ſo hunting to know; and ſtraining out the Wit to underſtand, leads to many fancies: But know, that his wayes are inſearchable; but wait and attend, and he will reveal Chriſt and the Father; if thou ſit under the burden of thine own ignorance, and content for the time to know nothing but thy own vileneſſe.

Here we ſee, that Chriſt is both God and Man. A Man, In whom the fulneſſe of the God-head dwells, to whom all is given that knows the mind of the Father, and reveals it to us. This is the only God on Earth, that mans mind may be fixed here, and not gade abroad; neither aſcend into Heaven, nor deſcend down into Hell, &c.

Where then is the free will and power of Man, without Chriſt living in him, and leading into all Truth; drawing the will of Man to wait on God in ſubjection? All elſe, is but truſting to the Wit of Nature, which is alwayes blind. It followeth in the 28. *verſe*.

SERMON III.

Matth. 11. 28. *Come unto me all that are weary and heavy laden, and I will eaſe you; Take my yoke upon you, and learn of me, for I am meek and lowly in heart.*

HEre is his Invitation, upon the former relation of his fulneſſe, *viz.* You ſee where all help is. If then you want help in any ſtrait that lyes on you as a burden, *Come to me*, viz. to my Word and Promiſe; for there he dwells, and *I will eaſe you*; So that,

There is no certain way or means to a burdened heart, to free his guilt, eaſe his burden, or rid him out of the Snare of Satan, but the ſimple fleeing of the mind from all to Chriſt, in his Word of Truth; and there to ſtick and abide in life and death.

He was of old ordained to break the Serpents head, and propheſied of, to bind up the broken hearted. He was the refuge of *Job* in all his afflictions, *I know that my Redeemer liveth.* He was ſealed and appointed thereto by the purpoſe of the Father. This himſelf witneſſeth by word and work; By word, *I am come to ſave the world, I am the Reſurrection and the Life; he that believeth in me, though he were dead, yet ſhall he live.*

By works, How many poor, lame, blind did he help; which he was after to do ſpiritually; to heal the blind, *&c.* The afflicted he comforted, as the *Publicane*, *Mary*, &c. And this *Paul* found in himſelf, and taught unto others, *That there is none other Name under Heaven, &c.*

1. For nothing can free the ſpirit of man but he; for he dwels there; all things elſe, only eaſe the fleſh.

2. All other things proſper according to his preſence, and not according to the power of the Creature.

3. All other things are but miſerable comforters, but only a putting off for a time, and forgetting it: but it comes again with more violence, like a ſore ill healed.

4. And yet how do we in any ſtrait run to any thing, rather than this. For firſt, The World ſaith, Come to me, and I will relieve thy want: Be diligent, apply thy mind to me; ſeek and get me by violence or any way, and I will eaſe thee: and we run to it with love and confidence, and yet never a whit eaſed or ſatisfied.

2. The Fleſh ſaith, Come to me, and I will rejoyce thee, and lighten thy heart, and put away all thy ſorrow; I ſeaſon all ſadneſſe with mirth and delight, and we follow it: and yet in the midſt thereof, the heart is ſorrowful.

3. Reaſon ſaith, Come to me, and I will guide thee, and let thee ſee Comfort: Look at thy righteouſneſſe and holineſſe, thy diligence and knowledge of the Word; thou art ſo good, and ſo good above others: thou haſt no reaſon to be heavy, and yet man is never the better. Theſe are all the Promiſes of the god of this World.

4. Now

4. Nay, ſaith Chriſt, But turn thine eyes from them all, and come to me; believe and wait, and I will refreſh thy heart, pardon thy ſin, preſerve thee in trouble, and keep thee in death: and this never deceives.

2. And the reaſon why we come not after ſo many calls, is, becauſe we are not weary, or think to find eaſe elſe-where; and ſo long we never come, *viz.* till the Word have revealed ſuch a miſery to man, of which he is now ſenſible, that all things cannot remove: For while man's fleſhlie hope remains, he doth not reſpect Chriſt. Chriſt hath nothing to do with any, but ſinful and miſerable man: Therefore, we come not becauſe we are not burdened, or but ſo, as we think; either the World ſhall help us, or we ſhall be able to help our ſelves.

Mans burden may be reduced to four Heads. 1. Temptations of Satan.

2. Guilt of our own Hearts, and Want of the Fathers Love.

3. Rebellion of the Fleſh, and Corruption of Nature.

4. Want and Miſerie, and Affliction in the World.

Minde, and we ſhall ſee that one of theſe is alwayes the burden under which we groan: The three firſt properlie to Believers, either entring the door of Faith, or ſtraying from the Faith received.

1. Satans Temptations are a grievous burden and ſnare, when he croſſeth by Reaſon the Truth of God: for ſo he poſſeſſed many in Chriſts time; and now prevails with many alſo: Sometimes, with ſtrong and black Arguments; vexing with fear, doubting and diſtraction, calling the Truth a lye.

2. Guiltineſſe of Sin by the Law, lyes heavy urged alſo by Satan; filling the Heart with fear and diſtruſt; the conſcience unquiet, and the heart not eſtabliſhed in Faith; but ſtill hath an eye to his own unrighteouſneſs; and thinks, if he were more holy and righteous, all ſhould be well.

But the remedy is, to accuſe thy ſelf ſtill; confeſſe the Law, meet the curſe, and bear Indignation: yet turning from theſe Arguments of Reaſon. Tell the Devil, thou never ſinned againſt him, but obeyed him; but againſt Chriſt: and that he hath taken to himſelf, that all thy ſins are now his, and his righteouſneſſe thine. Then begins a ſpark of Faith to ariſe; ſaying, O that I could believe: theſe groans are helped by the Spirit; and then comes the feeling of joy and gladneſſe.

3. Rebellion of the flesh, is a burden to Believers; when he would do good: Evil is present, drawing unawares to vile courses, still pricking him forward to tickling Lusts; drawing still to look to the world, and so darkning the light of Christ in him: But see that it be a burden, and whether it be not the strength of thy fleshly will not yet subdued; that it is a burden rather, because thou canst not have thy own will, than because thou canst not have thy will subdued: Like a froward wife, which saith, She will be content, and let her husband do what he will; but withall frets and repines, because the husband will not yield; which he must do, or else she will never be quiet. Here not the frowardnesse, but the crossing of her will is her burden: She is not a burden to her self, but her husbands will is a burden to her, and she unto him; so with God. But if it be a burden indeed, no remedie but Christ; That thou let him see and know that it is thy greatest burden; and not trusting thy care, diligence; or watching; nor fighting with fleshly weapons: but lay down all, and wait on him who hath power; and by whom only sin and lust is crucified.

4. Want, trouble and misery in the World lyes heavy on all: For flesh would live in fulnesse, and see somewhat a fore-hand; and it may be thou art in want and persecution even for Christ; no remedie but Christ and the Word of Truth. For here, thou seest the promise is to any burden whatsoever: Therefore, doth sin in thy self, or want of comfort, doth outward Crosses; as a worldly husband, froward wife, bitter enemies, sickness and povertie oppresse thee? Sit still, and say with confidence, and bind Christ to his word. Thou said Lord, thou would take away sin; crucifie the flesh, bind Satan, bear all my weakness, stand by, and be accused for me before Counsels: Here I am, thou knowest my burden, that these lie heavie on me; I am weary to bear them; I believe thy Word, and wait for thy help.

5. So that it is not because we are troubled, therefore to think that he will ease us, but by trouble being driven to him with cryes and faith; for the trulie burdened heart, is a praying and believing Heart: and so a tender and broken Heart, that all the World cannot cure. But these are hard; But we are at ease in *Sion*; not troubled, not weary: and therefore have so little fellowship with Christ, because we have so much fellowship with the flesh.

Take

Take my yoke upon you: To live with Chriſt, then it is not to believe and live in pleaſure, eaſe and wantonneſſe of the Fleſh, *but to bear his burden and yoke heavier than that of Rehoboams; whoſe little finger was heavier than his Fathers hand.* For this is affliction of Spirit, killing of the Fleſh, loſing of the World, Life and all; and yet the believing heart ſtayed on God in hope and Faith in his promiſe, patiently ſuffering his will, *ſhall find reſt therein to his Soul, though he be pinched and killed in the Fleſh.* So that,

Simple believing in Chriſt, and walking with him in the patient and willing bearing of his croſs and quiet ſubjection to his will in love, is the only way of peace and reſt to mans reſtleſs heart, Jer. 1. *This is my burden, and I will bear it.* Lam. 3. *It's good for a man to bear the yoke in his youth.* Mic. 7. *I will bear the indignation of the Lord, becauſe I have ſinned. If you will be my Diſciples, take up my Croſſe and follow me.* Phil. 3. *Let the ſame minde be in you, that was in Chriſt; who, when he was reviled, reviled not again.* Nay, he prayed for them, 1 Pet. 1. If ye ſuffer wrongfully, and take it patientlie, the glory of Chriſt reſteth on you:

For its not the framing of the World, and all things to our wanton minds; but our minds to Gods will, that's our reſt; For when we will one thing, and God wills and ſends another; then the heart of man is vexed, becauſe he cannot have his own Will.

2. There is an unavoidable neceſſitie, that when man begins to believe, and to follow Chriſt in his Word, the World will croſſe him, Satan will tempt him, and God will trye him; which can no way be helped, but by ſuffering as Chriſt did.

3. Faith gives a foundation of reſt to the heart in Gods Word: As with Chriſt, who was the Word of the Father; but the Croſſe deſtroyes the Fleſh, and keeps Faith in life, that Gods power may be perfected in mans weakneſſe.

4. For to a believing heart, the Croſſe is no Croſſe; and to the unbeliever, peace is no peace: For he hath peace that ſeeks not peace.

And he that flies the Croſſe, ſhal have the Croſſe: For its no Croſſe to them becauſe it but weakens and croſſeth the Fleſh, which he would have crucified: But when man would have Chriſt, and eaſe, fullneſſe and joy in the World; then it is a Croſſe to him.

Now this Yoke muſt be taken upon us, not vowing wilful poverty, in ſolitarieneſſe: This is but to flie the World to get eaſe, but to bear it quietly, wh en it is ſent of God: Becauſe we believe and know, that it comes to paſſe by the certain knowledge of the Father, and ſo the Fleſh grieves at the Croſſe; yet the heart imbraceth the Fatherly will freely, and with a willing mind: None bears the Croſſe willingly, that ſeeks eaſe in the Fleſh.

Now the Croſſe and Yoke that Chriſt bare, was,

1. The Wrath and Indignation of the Father, and want of feeling his love: *My God why haſt thou forſaken me, and he alone trode the wine-preſſe of his wrath:* This is an heavy burden, man muſt bear this, Mic. 7. *I will bear the indignation of the Lord*: So, when man is ſo ſenſible of his own guilt, that he bears patiently the Wrath of God, thinking nothing too much that lights on him, and ſo waits for mercy;For God layeth this upon man: now he ſmiles, and then he looks upon man as an enemie; all muſt be born in Faith, that man may be brought down.

2. The ſins and infirmities of the people: They were froward, they were rebellious, received not his Doctrine; nay, continued blind, and unfaithfull, after many miracles: They diſpiſed him, and his Doctrine; yea, many fell away, and became enemies to him, and his truth: And yet all this he bare patiently; He mourned for the hardneſſe of their hearts, and wept over them, he prayed for them. As *Paul* became all to all; he bare the care of all the Churches; And ſo, man not fretting and contending, or juſtifying himſelf, and judging them, but patiently bearing the evil; proving if at any time, that God will grant them repentance. If all do not as thou would have them nor, are ſuch as thou expects; conſider, thou art the ſame by nature; and what thou art and they alſo, it is by the will of the Father.

3. The oppreſſion of his adverſaries, with wrongs, and ſlanders, and perſecution, priſonment and baniſhment; and yet he bare patiently, and prayed for them, though they did all unjuſtly; and ſo he ſuffered for righteouſneſſe: They took away life, and all; So that though man be perſecuted, and reproached, and counted the off-ſcouring of all things; Yea, to go through good report, and bad report, and paſſe

by

by all, taking no notice, knowing that God hath ſent them to curſe.

4. Want of worldly riches, and pleaſure oft in povertie: Yea, He had not whereon to lay his head, he had no ſumptuous houſes, nor rich treaſures, but one poor bag in the hand of a thief; for he would not be troubled himſelf, nor trouble no good man with it; he had not his varietie of diſhes, or coſtly apparel, nor yearly revenues, nor certain eſtate: Nay, he had but for the day, yet to believe, and to be content, its but an eaſie burden.

1. This Doctrine is fooliſhneſſe to the World, which know none other good but the World: Its hard to perſwade a worldly heart, that there is ſo little good, or certainty in the World, or that there is a freedom in forſaking it; for they think it impoſſible for they have nought to truſt too but that: but when man hath another to depend on, he lets it go, and looks for ſupplie from him.

2. And its little known in the Church: We all profeſſe the truth of the Goſpel, but not learned to ſuffer with him: We like an eaſie, full, joyful Religion well, to mingle Fleſh and Spirit; joyn Chriſt, and Mammon together; but here is never pure believing: Hence many fall from the Goſpel, others live in daily vexation, or ſecuritie; having not learned this leſſon: So that we preſume, that we do believe, and ſhall ſtand, and yet, alace! when the Croſſe comes, its a queſtion whether we believe or not; As *Peter*.

3. So that Chriſts yoke and Croſſe never hurts the Church as in the time of the Martyrs, it purified Faith. It is a practi[ce] divinity; it manifeſts mans weakneſſe, Gods power, and [the] which before man thinks not of, but now he beli[eves] feels.

4. Why then ſhould we fear affliction? why do [we] and mourn, and cark, and care? Thou canſt not d[o] Soul, thou frets thy ſelf, and God hath ſet, that [it] thus it ſhall fall out to thee; which he will order, to [the] of all that truſt in him. Reſt then patiently a while deliverance ſhall be glorious; *Learn of me.*

If you will know the way of reſt, hearken not to [the] pleading for eaſe; nor to the World pleading for [it] nor to your hearts, pleading for joy, and peace in the [way]

But I will teach you another way, which is fooliſhneſſe to the Fleſh; death for the preſent, but life, and freedom for ever. So that,

Man comes to know, and walk in the way of life and peace, as he is taught by Chriſt, and in ſubjection; learns and is guided by him, Eph. 4. 18. *But you have not ſo learned Chriſt*, &c. he leads unto alll truth: He is the Prophet of the Church, and hath all Wiſdom, Matth. 5. *It hath been ſaid of old, but I ſay unto you*, &c. And in the new covenant, they ſhall all be taught of Chriſt, and here, none knows the Father, but the Son.

1. For he only knows the mind of the Father, and is ſent into the World to reveal it to man; We know not the mind of God, but we have the mind of Chriſt.

2. All other handles the Word deceitfully, and is nothing but the teaching of the Serpent, to draw man from God.

3. He hath gone the way himſef, others have but ſeen it in a map.

1. But there are manie falſe Teachers and Preachers in the World: As Satan preacheth liberty unto ſin, the World riches, and careing and fleſhlie pleaſures: But theſe are not the Doctrine of the Chriſt.

2. Others will be wiſe in heavenlie doctrine by fleſhlie wiſdom; and ſo think by art, and learning to compaſſe it; and ſo tranſcend above Chriſt; and lyes not low with him.

3. Others, teach Chriſt to be a Law-giver, and ſo frame a righteouſneſſe, in ſeeming obedience; but knows not the power of his death, and life.

As the drunkard, to wallow in pleaſure, and live like the ſtale: didſt thou learn this at Chriſt?

worldling carking, caring, gathering; didſt thou at Chriſt, who had not his kingdom here?

proud, vain, glorious, that looks for reſpect; did th thee that? Who pulls down every high thought.

malicious, ſtriving, contentious man; did Chriſt ſo? Doctrine of Chriſt was. 1. To pull down man, and ; and exalt God, and the power of his truth. ſſe the World, and ſtabliſh Faith, 3. To kill the d ſtabliſh patience: to deſtroy Luſt, and ſtabliſh But we like not this doctrine, it gives no liberty to the

Fleſh

Fleſh: hereby all falſe doctrine is detected.

For I am meek and lowly in heart, ſo ſhould you be; ſo that, Lowelie, meek-minded men, who are humbled in themſelves, and daily judge their own unworthineſſe, ſhall enjoy moſt reſt unto their Souls.

Chriſt reviled not again, Mat. 5. *Bleſſed are the meek*: And a meek and quiet Spirit is much ſet by. He that humbles himſelf ſhall be exalted; the whole Goſpel runs on this ſtring,

1. For they are fitted to bear all eſtates.

2. Nothing vexeth man but Pride, and unquietneſſe of his own mind: when he looks for this, and that; and ſtrives, cares, and frets, and no reſt.

3. He lives by meer mercie, having no good thought of himſelf.

1. This is not a ſoftneſſe of nature, and fretting within.

2 Nor a Phariſaical hanging down the head like a bul-ruſh, as Iſa. 6. 8.

3. Nor a lurking like a dog under a cudgile: But a true underſtanding of himſelf, and his own vileneſſe, which brings down pride; judgeth himſelf, and juſtifie others; apply-ant mind, readie to ſuffer all, and paſſe by them.

SERMON IV.

Luke 2. 8, 9, 10. *And there were in the ſame countrey ſhepherds abiding in the field, and watching their flocks by night: And the Angel of the Lord came upon them, and the glory of the Lord ſhone about them, and they were ſore afraid*, &c.

IN the former verſes hath been laid down the birth of Chriſt, and the manner thereof: According to the propheſies gone of him before. Here is laid down the manifeſtation hereof to the world. It was the greateſt meſſage that ever was brought into the World, and the moſt unliklie to be believed by the World; That a poor infant, born of poor Parents; ſo diſreſpected in the World, that they could not be admitted to come into the In, but born in a ſtable, and laid in a manger; wrapped in a few cloaths: And this now revealed to the poor ſhepherds in the fields; and by them reported to the men of *Bethlem*: When the Church being

then

then in trouble and bondage; looked for ſome great and glorious *Meſſiah* to come, with great pompe, and power, to work deliverance for them; and this muſt be the man, raiſed up by the power of God, to be the light of the *Gentiles*, and the glorie of *Iſrael*.

We celebrate this Feaſt, in remembrance of this great Savior, and worker of deliverance; Like that of *Purim* in *Eſther*; But we conſecrate it to *Bacchus*, not to Chriſt, in Rioting, and Drunkenneſſe, in Chambring and Wantonneſſe, *&c.* And not in povertie of Spirit, and humility with Chriſt; but in pride, and fullneſſe of the World. Our joy is not in communion with Chriſt in his birth, and death; but in liberty to the Fleſh, and forgetting of all. O, if Chriſt ſhould come, as he will come, and find us thus: One ſwilling and drinking; another carding, and dicing; another whoring; And all under pretence of love to him: Would he take it well? O no!

Chriſt was born in a time, and manner, little looked for by the World, and yet in a time of great need: For the Church was now grown to a low ebb: From *Ezrahs*, and *Nehemiahs* time, after the ſecond Temple; and one, during the time of the *Maccabees*: They ſuffered great perſecution, and darkneſſe, as *Heb.* 11. For now they had no more Propheſies, but a very waiting on the word of Promiſes; Yea, and now according to *Jacobs* Propheſie, the Scepter was departed from *Judah*, and they Tributaries to the *Romans*: And now was the time, though not known to the World, nor expected; yet, now the fullneſſe of time being come, Chriſt is ſent: Thus God dealeth in the Kingdom of Chriſt. So that,

> God hath a time reſerved in his own purpoſe, for deliverance and redemption of man, which he ſends not, when, and how he laſtingly expects; but only to be waited one by lowly Faith, in the word of Truth, which ſhall come, when man in Fleſh and ſenſe ſees leaſt reaſon, and leaſt expects it.

When thou brought again the captivity of *Jacob*, or *Sion*; we were as them that dream, Hab. 2. *The viſion is for an appointed time*, and the prodigal little looked for intertainment.

1. For ſo God deals in all, that he may be magnified: For to

to the vvicked, he comes in judgment, vvhen they are eating and drinking, and cry, peace, peace: and to believers in mercy, vvhen they cry vvoe, and miſery, bondage, and death.

2. He hath given a ſure Word of the Prophets to be attended on: For the time he hath in his ovvn povver, and that time is vvorth vvaiting on, in Faith and Patience.

3. It is not mans device and vvork that can haſten his time: Not going up to Heaven, nor dovvn to Hell, but abiding in the vvord of truth, being near, even in our hearts.

Thus, vve would all fain haſten the time: As in the Church, there was great expectation; yea, *Abraham* deſired to ſee this day: So vve all vvould knovv vvhere, vvhen, and hovv: But the Kingdom of Chriſt comes not vvith obſervation.

1. If vve be in miſerie; vve think too long, and murmure: Thy deſire God ſees; but thy Impatience he likes not: He vvill anſvver thy deſires and longing; but he vvill make thee, Firſt, vvilling to bear his Indignation: Yea, and vve no ſooner begin to feel the ſmart of our guilt a little, but vve think Chriſt ſhould preſentlie come; nay, but vve muſt pay tribute, and be taxed, and feel Repentance and the bitterneſſe thereof; and vvait in Faith, and then he ſhal be born unto us: But man is loath to ſit in darkneſſe and death; and yet the Kingdom of God never comes, but to repenting hearts; *Repent, for the Kingdom of God is at hand.*

2. As alſo, When vve think, becauſe of this and that qualitie or diligence, or repentance, or humilitie, he ſhould come: Nay, he muſt not be bound by man, nor to man, by nothing but his ovvn Word; and he vvill thus croſſe mans fleſhly hopes, vvhen thou thinks thy ſelf the neareſt, thou art the fartheſt off; and vvhen thou findeſt thy ſelf the fartheſt off, then thou art the neareſt.

And it is a thing to be noted, That Chriſt came into the World, vvhen the *Jewes* vvent everie one to his ovvn Citie to be taxed; even vvhen they vvent to acknovvledge their bondage and captivitie under the *Romans*, then was Chriſt born; vvhich is alſo to be obſerved ſpirituallv, *viz.* When everie man in his own heart lives in bondage, fear, and captivated by Satan, and hath no povver to redeem himſelf, but confeſieth his thraldom and

and lyes under it; then is Christ born unto the heart, for he came to deliver the Captives.

4. As also that the Church was now at a great want, for the Scepter was departed from *Judah*, and no Prophet was left in *Israel*, as Psal. 74. *None to guide or teach them*; nothing left but the word of Promise, which seemed to be void, *and God to have forsaken them:* And now Christ comes, and is born; so it is with us. *And there were Shepherds in the Country.*

Here Christs birth is manifested. First obscurelie, to poor Shepherds, and these must carry the tydings of great joy; wherein, note that wonderful humility and low estate wherein Christ appeared to the World, though he was the great Lord of Heaven and Earth: Wherein note Christs way, *viz.*

That the way of Christ, from the first to the last in accomplishing Mans Redemption, is in povertie, lowlinesse, and deep humilitie of Heart; far separated from the World, and the riches and glory thereof, Phil. 2. *He was equal with God*, &c. *yet took on him the form of a servant.* Isa. 53. *He hath neither form nor beauty; nothing seen, why we should desire him; he was despised and rejected of men, a man of sorrows, and had experience of Infirmities; we hid our faces from him, and esteemed him not: the rich of the world cared not for him: The great Doctors and wise of the world despised him, he sought not his own glory, but the good of all; he was still among the poor, and halt, and blind, and beggars; and had not whereon to lay his head: his message was carried by fishers and ignorant men.*

1. This was the Wisdom of the Father, that the eminence of the Parties, nor the wisdom of man should not cause his Gospel to be believed, but the Evidence of the Truth; according to the ancient Propheses, *He will not have the Gospel to be credited because of Man, but Man for the Gospel.*

2. This he doth, to keep man lowe; that he may see nothing to lift him up in the World, but the word of Truth.

3. And to shew the difference betwixt his Kingdom, and the Kingdom of the World, who only seeks high things, and stands in glorie and outward respects; but his in poverty and miserie; Though in that low estate God manifested such a glorie and power, as the World was not capable of: For *He was* a greater Conquerour than *Cesar*, *Pompey*, or *Alexander*; for they sub-

ſubdued a few Kingdoms, and yet ſlaves to their own vain glory and luſts; but he overcame the whole World, and Hell too, that he cared not a raſh for it, and yet but lodged in a manger. And this is the way that the mind ly low, that it riſe not after the World; but ſo raiſed by Faith, that it tramples it under foot: For as the *Heathen* man could ſay, He is valiant, not only who kills Lyons and Bears, and wilde beaſts, but he who overcomes his own paſſion: ſo in Chriſt.

4. For the daily life of man in himſelf is, repentance, or ſecuritie and pride; that he ſo live in himſelf, that Sin and the World is a burden to him: Yea, that have ſtill that opinion of himſelf that the World had of Chriſt; yea, that as he was counted the greateſt ſinner of the World by the World, that he was ignorant and a deceiver; ſo that man ſee and feel the ſins of all men in himſelf, that he beheld no good in any thing, but in Chriſt; nor no evil in any thing, but in himſelf. This keeps him in the manger, and among poor Shepherds.

1. How far then are we from Chriſts birth or way, who only ſeek to be great in the World, which all ſtrive at: it is not a manger or a ſtable that will fit them; but like Lords of the Earth ſeek preheminence. This poverty of Chriſt becomes a ſtone to them, whom nothing can pleaſe but riches and greatneſſe.

2. Others who imagine themſelves to be born of God, becauſe of this and that good quality; and ſtill ſtrain at high things, thereby to draw near to God. But this way they are farther of; for all Gods people are born in humility, and live lowly and humblie even in the ſtable; that is well pleaſed with any thing, and ſo advanced by Gods free gift, for which they praiſe him.

3. What though we be baſe, and fools in the eyes of the World, and that we want the glory thereof; it was ſo with Chriſt: nay, it is our freedom if we want it: or having it, care not for it: Now, as it was the Fathers will that Chriſt ſhould be born in a Stable, and publiſhed by Shepherds; ſo it is his will that thou art poor and deſpiſed; but he had a care of his Son, he will alſo bring thee through it, though with leſſe pomp; yet with as much eaſe, and at death no difference; but only that thou with Chriſt will willingly part with it; and he, with much grief and ſorrow.

4. We

4. We hear many say, They would have succoured Christ better, but thou hatest him in his members; What good doest thou to them?

The Angel of the Lord came upon them. He came to reveal this great mystery, and to shew the truth of all the promises now accomplished; none able to do it but an Angel from Heaven, *viz.* an heavenly messenger: so that,

No understanding of the Mystery of Christ, or seeing the truth of the Promise accomplished; but as it is revealed and freely given from above.

Man in nature perceives not the things of God; 1 Joh. 4. *There is an anointing from above that teacheth all things, and none can say that Jesus is the Christ, but by the Holy Ghost, though we think that Jesus is the Christ and Saviour*: Yet we think but after the flesh; but his wonderful Love, Truth, Power, bitterness of Sufferings, Victory over Hell and Death; not known by comprehending, but revealed to poor and miserable minds from above:

1. *For the Father hath hid all wisdom in Christ from the wise of the world; and it is to be found in him, not in us.*

2. *Christ praves to the Father to reveal this to them, That they may know, that thou hast sent me.*

3. *And this was promised of Christ, that after his death he would send a Comforter, that should lead them into all truth.*

1. What a world of conceits have we of Christ, and yet know him not; because we think we know.

1. Some know the Historie of Christ, and moved with natural passions by the consideration of his passion.

2. Some strive to know the Mysterie of Christ after the flesh.

2. We see that all knowledge comes by faith, and is revealed from heaven; as a man that promiseth to free me, being a captive: I believe him, but I know not that he will, till he reveal his will to me.

3. Where then is the power of man in the use of this general gift of knowledge to come to know Christ? *None knows the Son, but the Father; nor the Father, but the Son.*

4. Wouldest thou know the wonderful Mysterie of Christ? Sit in thy own ignorance, mourning in blindness; and wait in the word of Truth, till the light shine, and thou shalt understand

understand, though not the mind of God, yet the mind of Christ.

And they were sore afraid. The glory astonished them, the message brought fear to humble them; so in all: so that,

The proper and kindly operation of the whole Word and Message of the Gospel, in the mouth of Christ, is to bring man down: and the foundation of Christs Kingdom is laid in fear, to lay man low; that he may be exalted in Christ.

To deny our selves, to become fools, and lost; as *Paul*, *I was alive, but when the Law came, I was dead; all our Righteousnesse as filthy rags; the weapons of our warfare are mighty to bring down*: all the whole Scripture to man, as he is man, speaks negatively and basely, onlie exalts Jesus Christ as the Law-giver, in thunder to shake the heart of man; the Gospel and the Promise made without any respect of any righteousnesse in man; and the power whereby this becomes effectual is from another, and not from our selves. Thus was *Paul* brought to his knees.

1. For it ever brings man to fear and weaknesse, before it bring faith, and preserves fear, that he may still rest on Christ; for when any Land hath been conquered, First, they weaken them, and bring them into fear, and then they yield; so doth Christ.

2. For the Word opening to man the Book of his own heart, as *Act.* 2. discovers such a miserie and guilt and weaknesse, that he cryes, *what should I do?* And as often as it opens mans mind, it discovers such a dungeon: so that hereby he is driven from himself, and all boasting is taken away. But man stores himself with better qualities and better conceits, and starts from himself; but if *Adams* eyes be opened, he shall see nothing but nakednesse, and the Crosse shall weare out all these fig-leaves.

3. Everie man is grown proud and wise and high in knowledge against Christ; and hath gotten either the world, or knowledge, or righteousnesse, or something that bears him up: therefore it must be a mighty word that must make all these nothing to man, and perswade him that the world hath no good in it, nor no wisdom; nor in all creatures no life, but in another.

1. But we all pervert this word to our destruction, when we

will needs comprehend it, but are not comprehended by it; we judge it, and are not judged by it; and so we keep off fear: for we are made wise and righteous, according to the form thereof; and becomes men of high thoughts, but not men of low minds, and thereby rejects the simplicity of the Gospel. The word known after the flesh, and not believed, lifts up and hardens more than any thing; but the Word believed, brings down, and layes low in weakness; and preserves fear, and makes man nothing, that Christ may be exalted; but we believe not the thousand part of that we know.

2. So that the Word of Truth is a mighty Word, it layes all low before it: none is able to stand before it but Christ; not the holiest Person: for this shall judge the World, and cast out all the fictions of man, and all the pride and glory of the World; and shall be a terrible Word to all that believe not, when every tittle thereof shall be verified on man.

O that! we were all stricken with fear, and sensible of of our weakness; for as we fear, so we believe. But man hath gotten so many coverings, that he runs from one to another to hide himself from his own heart; Some by the Worlds fulness, but that shall vanish: Some by knowledge and righteousness after the Law? and hardened therein; but these shall not stand: no, nothing shall remain indeed, but Christ and the Gospel. *I was afraid*, So that,

Christ and the Gospel only belongs to fearful, and weak men, that first see death and danger, and no help in themselves to escape; and sigh and cry, and pray, and see no deliverance: Then in time the Angel from God bringing the message of the Gospel frees them, that the gates of hell shal not prevail.

It is not possible that the heart of man should be preserved from fear, but by Christ only.

1. All the World is not able to free a worldly heart from fear.

2. All knowledge leaves the heart fearful, though secure for a time.

3. All holiness, and qualities, and sacrifice, not able to purge the conscience; but only the blood of Christ, and man fixed thereon: And this only shall turn fear unto Faith, *&c.*

1. So that the Gospel, I fear, belongs but to few of us; for fear is banished, weakness is grown strong, and gotten up again:

again: Sorrow is turned into lightneſſe; ſighing and prayings into vaunting and boaſting, ſo that we need not ſay, we be afraid. But O man! look into that dead and rotten heart of thine; obſerve that crooked, faithleſſe, and worldly path; and be aſtoniſhed, for the kingdom of Chriſt was come near thee? But ſeing thou deſpiſeſt it, lo we turn to the *Gentiles*; for fearleſs and careleſs eſtate is fallen upon all, and under the cover of Religion, without Religion.

Behold, I bring you glad tidings of great joy, viz. The accompliſhment of the Promiſe in the birth of Chriſt; therefore, ſeek no ſhifts to eſcape; turn hither, and behold great joy, and freedom againſt all ſorrows. So that,

The only ground of all joy, and freedom, to a troubled heart; is only Chriſt made known unto man, in the Truth of the Goſpel.

Paul rejoyced only in the Croſſe of Chriſt, and counted all things elſe but dung; and had no confidence in the Fleſh; by our rejoycing that I have in Chriſt Jeſus; I die daily; all other things died unto him; and being juſtified by Chriſt, we rejoyce in tribulation: How was the mourning of *Mary* turned into peace and joy by Chriſt, Iſa. *They rejoyced as men in harveſt, and that divides the ſpoil, and they that ſow in tears, ſhall reap in joy.*

1. For all joy but this, is nothing but miſtakings; and like a man that laughs in Sleep, for want of underſtanding in himſelf; and feeding himſelf with ſhadows and tidings that Satan brings to him.

2. All other joy, is but rejoicing in the Fleſh; He only comforts the Spirit, when Fleſh mourns.

3. All other joyes ends in ſorrow, but this ſorrow in joy. What is all the joy the World can give to man; even as the cracking of Thorns under a pot; Thou art rich and full of wealth, yet a carefull heart in the midſt thereof. Thou joyes to day, and mourns to morrow: So the wanton, what cauſe of joy while his Soul is more fettered, and guilt increaſed? Joy paſſeth, and guilt remaineth; and yet none ſo merrie: Thus Satan hath meſſengers to rejoice man, being ſad.

1. The World brings tidings of wealth, and honour, *&c.*

2. The Fleſh of pleaſure, joy, and freedom, *&c.*

3. Reaſon, from ſelf-righteouſneſſe and wiſdom, *&c.*

But Christ, from the love of the Father, that is worth all: Now this never springs, but from mourning in our selves; like that of *Paul* at his conversion to Christ: So then the difference of these are,

1. First, One rejoyceth to gain the World; another to be freed from it.

2. One to have his own will; and another to lose it.

3. One to have all things, and suffer nothing; another to suffer all things, and to have nothing but Christ.

2. We see, that all joy that we conceive, that ariseth out of Religion, and not hence; is but a fondation layed in man; which will die with him.

But as the Child is merry in his Fathers love, though he know nothing what shall be done to it; and not because he is heir, and must be advanced to a great portion; so it is with us, not from any quality in our selves, but in another.

For unto you is bor: So that,

Christ truely born unto man, is the only fountain of life unto man in all distresses. *In the citie of David*, Mic. 5. So that nothing shall disannul the truth of the Word of God, nor shake the heart that is stayed thereon.

A Saviour, You and the World seemes to be lost and condemned; but behold, here is a Saviour at hand, even a Saviour sent to you. So that,

The only stay and rest unto the restlesse heart of man, is assurance of a Saviour, and confidence of heart in him.

As *Simeon*, *Mine eyes have seen thy salvation*, and *Zach. That we being delivered out of the hand of our enemies*, &c. And hast raised up for us a mighty Salvation; And he shall save the people from their sins: Such a Saviour was figured in *Moses*, and *Joshua*; And thus propheſied by the Angel. *Thou shalt call his name Jesus, for he shall save my people.*

1. For man is a lost and condemned creature, the word of truth hath judged him, his own heart hath given sentence against him; For this hath the Spirit of man sought, since *Adams* fall; some in the World, some in themselves, but never found, but by Christ. The very Heathens sought it, and we make many Saviours, but all faile, save this. It is not

not with us, as it was with the Disciples; we have found the Lord Christ; We go a seeking, and enquiring, but we have not found the Lord.

He saves us out of the hand of our enemies, *viz.*

1. From the guilt of our Souls and temptations of Satan.

2. From the corruption of our Nature, and bondage of corruption.

3. From affliction, and sorrow, and crosses and want.

4. From death, and hell, and judgement at the last.

1. See those miserable Saviours that we frame, as the world or wisdom, or self-righteousnesse; these we get, but yet we are in the hand of our enemies; our heart's full of fear, and death's a terror to us.

2. This Saviour is born and given to none, but condemned men; like a murtherer, that can find no way to escape, goes to the King, and confesseth, and cryes for mercie; the King pardons for his own glory, &c.

3. But know that our Salvation stands in another, not in our selves; though we store our selves, and provide great and strong arguments against that day, yet all will fail; and only bearing indignation of the Lord, and committing to free mercy, must be our salvation.

1. Pardoning of Sin. 2. In preserving the heart in Faith by the Word, to live and dye with Christ, and go through all in Patience; not as most, who think themselves the likeliest to procure a Saviour, is to come with their own righteousnes and holiness, &c. But that we come sinners and condemned, not bringing righteousnesse; but to obtain righteousnesse; not to offer sacrifice, but to obtain a sacrifice, even Jesus Christ.

Christ the Lord, viz. The anointed Lord, who was figured in that of the *Israelites*, who had the holie Oyle reserved in the Temple, sanctified by *Moses*; wherewith their Kings and Priests were anointed. Now the *Rabbins* say, that this Oyle ceased in the second Temple, till Christ came; who was to be anointed with the holie Ghost. So that,

God the Father, according to his eternal purpose, hath anointed Christ to be Lord and King of his Church, to rule in the heart of man; that God and his power

may be magnified, and man made happie in him *He hath given all judgement to the Son: All power is given to me in Heaven and Earth, all things are given to me to my Father; he hath hid all treasures in him, and hath laid help on one that's mighty*, as Psal. 4. 8.

This is manifested in his Word, never man spake like this man, and his miracles; hath it been said, that a man opened the eyes of one that was born blind: This the Father did, by an eternal purpose, for the salvation of man, that seing man could not comprehend Gods purpose; he sent one in our room, to whom he hath given power, because that we could not ascend to Heaven, we might have a God on Earth. His Kingdom is righteousnesse, and joy in the Holy Ghost.

1. But we have other Lords; the World rules as Lord, and we obey it; the Flesh commands and we are subject to it.

2. Where is that power of man whereof he boasts, We would all be Lords, and rule according to our own will.

SERMON V.

Luk. 7. 36, 37, 38. &c. *And one of the Pharisees desired that he would eat with him. And Jesus went into the Pharisees house, and sat down to meat; and behold, a woman in the City, which was a sinner*, &c.

After that Christ had preached to the People concerning *John Baptist*, and that many of the People and *Publicanes* believed, and were baptized: He upbraids the hardnesse of the *Pharisees*, which neither believed *John* nor him, but rejected the Truth; and neither believed *John* to see their misery, and repent; nor him, that they might receive mercy; but trusted in themselves, and kept all Truth off. In the end, he leawes them with a sharp nip: *But wisdom is justified of her Children, viz.* the Children of the Truth, will justifie the Truth, though against

againſt themſelves ; and though all the world beſides ſhould reject it : ſo that,

The Children of the Truth do in their hearts juſtifie and bear witneſſe, and clear the Word of Truth, though it be to the condemning of themſelves, 1 Cor. 14. *They fall down and ſay, of a truth Chriſt is in this man* : ſo though the Law, *Rom.* 7. condemned and killed *Paul*, yet he juſtified it to be good holy, juſt and ſpiritual, but *I am carnal* : So *David*, Pſal. 51. *That thou mayeſt be juſtified and clear*, &c : So *Abraham* juſtified the promiſe, which prevailed in him more than all reaſon to the contrary.

1. For it leaves that impreſſion in the heart, which all the lyes and ſhapes of Satan cannot wipe out ; though they may cover and hide : Yet this is more powerful in him than all.

2. For this diſcovers the Intents of the heart, and ſtrikes the heart down, and whatever upheld it : againſt which, man is not able to ſtand ; but as the guilty fellon juſtifies the ſentence of the Judge, ſo he juſtifies the righteous ſentence of the Truth.

1. But we ſee, that thouſands which profeſſe Chriſt, yet juſtifieth not his Word : Nay, we judge the Word, and are not judged by it : We rule and comprehend the Word, and are not comprehended and ruled by it. We mince the Law and limite the promiſe, and all to ſave our own ſkins, becauſe we would not be condemned by the Word.

2. Yea, ſuch is this wife generation wherein we live, that a man will now judge and limit God himſelf; ſetting a Law to his Decree, but he is juſtified to everie believing heart, though reaſon not able to comprehend it.

Nay, everie man labour to juſtifie himſelf rather than God, and his Truth; and everie thing, on which man dependeth ; as,

1. The worldling labours to juſtifie the world, and the wayes thereof in his thoughts.

2. Another juſtifies his own qualities of holineſſe aud righteouſneſſe.

3. Another, his knowledge and fleſhly notions; for they are the Children of theſe.

4. Another labours to juſtifie the Truth, by Arguments of Reaſon, againſt others; but not by faith, againſt himſelf: as

a Malefactor juſtifieth the Law from his own guilt, and not becauſe he comprehendeth it.

3. No ſurer ſign of a true man, than to juſtifie the truth; for he ſets to his ſeal, That GOD is true; when man even ſwears in his own heart to the truth of all the Word; as, that the Law is juſt, he is guilty; the promiſe is free, for he is a ſinner; when the heart lyes bleeding under the power of the Word, though he feel nothing but death in himſelf.

4. But we ſee, how we even deny the Word we profeſſe; we confeſſe that God will have mercy, and preſerve us; and yet flie to the World and ſomething elſe; and that repentance and denying of our ſelves, is the way to Heaven, yet hope for it; and repent not at all.

The Phariſie deſired him to eat with him. He ever was to ſpy ſome advantage for further juſtifying of himſelf: ſo that,

That under the protection of Love and Religion, there lurks in moſt men baſe and filthy ends and reſpects, whereat they ſpecially aim; which poyſons all, and proves their Love and Religion meerly nothing.

All the *Phariſies* guilty of this, as *Saul* and *Simon Magus*, &c.

1. For this is to frame Religion, to ſerve our ſelves, and not to ſerve God.

2. This argues an unpurged heart, which turns all meat to ill humours.

3. Thus Religion is made a way to cover, but not to crucifie the World, and our fleſhly Luſts and ſelf-will.

1. And this is plain in experience: What is it that man doth in Religion, but ſome baſe end is more powerful in him to produce it, than the ſimple power of Chriſts love in him? We run after the example of others for credit and approbation, rather than out of ſimple love for our loſt minds. Others talk of Religion, ſo muſt we; that we may be known: Others ſhew love, ſo muſt we, that we may be approved; and nothing is ſaid or done, whereat we have not an end of our own: We judge the *Phariſies*, and juſtifie our ſelves, and yet do the ſame thing.

2. Hence we ſee, what a vain and vile thing mans heart is; that he meddles with nothing, but he marrs it; that though the thing be good, and the word good: yet in us it is ill.

3. No

3. No ſimple and hearty Religion indeed, but when man dwells in the ſimplicity of his own heart, and in the ſimple truth; elſe like a huckſter, he makes Religion but as a Trade to gain by, either from God or man.

Behold, a woman which was a ſinner; both in the eye of the World, and in her ſelf; judged by both, and condemned in her ſelf: So that,

None flies to Chriſt in deed and truth, nor finds mercy with him, but he that knows and feels himſelf dayly to be a ſinner; and through ſin, is a loſt and helpleſſe creature.

So the Prodigal and Publicane, and *Paul*, Rom. 7. *O wretched man that I am*, &c. and *David*, Pſal. 51. 1 Joh. 1. *If we ſay that we have no ſin, we deceive our ſelves.*

1. For then death and weakneſſe, wrath and judgement lives in man; and preſſeth him down, and forceth him to cry and to pray.

2. For elſe man lyes covered from himſelf under ſome figleafe, and ſo flies the judgement; that he may preſerve his fleſhly life alive, &c.

3. This preſerves humility, and keeps down pride, and prepares for mercy; for to theſe only doth the Kingdom of God come. Now this is not a ſeeing of this, and that action amiſs; but that he ſee and feel the Original fountain and guilt: That though all actions were reſtrained, yet he feels the Power and Inclination, and ſway of his mind againſt God, and his Truth; that though he be prevented by Gods Power, and ſhall not taſte of Judgement through grace; yet he ſees in himſelf ſuch a power of corruption, and miſguided paſſions; that he cryes out for mercy daily, and ſo is faith daily preſerved.

1. But all men ſtrive to appear both before God and themſelves to be rich; none would be found ſinners: Therefore, when we have miſſed it in one action, we mend it in the next; that we may appear to be righteous; As,

1. The pure moral honeſty among men, though they have no great matters of Religion to boaſt of; yet even that they offer to God as a Sacrifice for their ſin.

2. But the more devote men, they think they have a heart full of good qualities and diſpoſitions, and ſo cloath themſelves

ſelves therewith, for their repentance, humility, faith, and love, &c. They look at, as good qualities to cover ſin withall: but the only quality that Chriſt loves, is when man man comes a ſinner to him.

3. May, others indeed have ſeen themſelves ſinners, but now righteous and holy, and their repenting dayes are forgotten; ſo mercy loſt, and faith fails. For as it was ſin; that by accident brought Chriſt into the World, ſo it is ſin in mans heart, that brings a Saviour unto man.

4. Others ſee in themſelves weakneſſe and want of Power, that they cannot come to that pitch of knowledge and righteouſneſſe that they aim at. which if they could, all would be well: But their rebellious Will, Luſt, and Pride and Worldlineſſe are hid from them. So that it is the hardeſt thing to make a man a ſinner; and to keep him to a daily ſenſe of his own weakneſſe.

2. But ſin in man, and mercy in God; infidelity in man; and faith in Chriſt, layes a right fundarion of Religion; and is the dayly continuance of the life of all Religion in man: for thereby, Prayer, humilitie and faith are preſerved.

3. So that the word never proſpers, but when it lights amongſt ſinful men: The ſelf-righteous have a covering; yea, and all are grown cunning to put off the evil day, and make a covenant with hell: for no ſooner doth ſin prick and look out at them, but they have a foreknowledge of a Saviour, and ſo cure the wound before it be made.

When he heard that Jeſus was at meat. She being now brought into miſery within her ſelf, and all her ſweet pleaſures turned into gall and wormwood; ſhe ſeeks for eaſe and reſt: ſo it will fall out to all: So that.

That all the pleaſures of joy and peace, that man now enjoyes in the world and the fleſh, will ſooner or later be turned into ſorrow, want and miſery; for death and judgement will lay all in the duſt.

Where was the confidence that *Paul* had in the fleſh, when he was ſtricken downin the way to *Damaſcus*? Where is all the power of *Pharaoh*, *Pompey*, of *Dives*; and wealth of all worldlings, Luk. 12. Yea, *Pompey* and *Alexander* are laid in the duſt, Luke 6. *Woe be to you that now laugh, for you ſhall mourn.* Iſa. 28. *I will make void your Covenant with death.*

1. For

1. For there is a way that ſeems good, but the iſſues thereof are death.

2. Elſe man ſhould inſult over God and Chriſt, and his Word become a lye.

3. Thus doth God make way for his mercy and love, that man may be capable thereof.

4. All joy and life of *Adam* muſt be deſtroyed, that Chriſt may live in us.

1. Woe to the merry deceived worldling, who rejoyceth in his wealth, friends, pleaſure and reſpect; as this woman did: but behold, She is now brought to weeping cheare. So we make our ſelves merry, and promiſe many happy dayes; but ſure, fear and ſorrow, weakneſſe and miſery muſt firſt come, before man be eſtabliſhed in Peace and Freedom; for this will not laſt: We think eaſe good while it laſts, and ſo we put off the evil; that we muſt taſte, for we have eaten ſowre grapes, and our teeth muſt be ſet on edge.

Nay, all our labour and care is to put avvay ſorrovv and fear; and therefore vve gather riches, povver, *&c.* that vve might ſit above, and ſee no evil: Man vvould do evil, but vvould not ſee it; rebell, but not take notice. Did ever any rebell againſt his Prince, but he ſmarted for it in the end. And though the King, of meer grace would pardon, yet vvas he a loſt man in his ovvn eyes; and his pride vvas laid dovvn in the dungeon; ſo vvith us; for ſin in man vvill cauſe ſmart to man firſt or laſt: For,

1. Though vve may put it off through blind preſumption, not regarding vvhat ſhall follovv.

2. Or cover our ſelves, and cloſe up our hearts under the bevvitching of vvorldly profits.

3. Or to drink dovvn ſorrovv like unto beaſts for a vvhile.

4. Or cover our ſelves from the Word of Truth, and ſimplicity of our minds; by our opinions of knovvledge, ſelf-righteouſneſſe, and the vvorld underneath.

1. Yet either vvill the Lord find us out by his Word, and diſcover ſuch a vvretchedneſſe to man, as ſhall make him cry out, *vvoe and alace, that ever I was born! and that my mothers vvomb had been my grave, or that I had been ſtrangled aſſoon as I ſaw the light:* and ſo curſing his birth day, as *Job.*

2. Or man runing on to his courſe, to the end of his ſhadovv

Shadows, Pleasures, and fools Paradice; at last falls into the Pit, where there is nothing but weeping and gnashing of teeth; weeping and howling for the dayes of their vanity that are past, and cannot be recalled: For the guilt of his Soul presseth him down, and cannot be eased; when man is entred into Eternal misery, which shall never be ended; Then alace! shall we see, that Husband, and Wife, or Children, were but silly fading Earth, on which we so doted; that Gold and Silver were but Drosse, which we so served; and now all taken from us, and our Life too, never to be restored.

2. No misery like to the misery of man; for no creature on earth hath so rebelled against God as he. Did not this woman account any creature happier than she? and yet we sport our selves above all, and feel no smart, because that we are so hardened in the flesh, that the Spirit is lost.

O then! that God would give us hearts to see that misery, that we might mourn in time; and break off sin by repentance. For what a folly is it for a man to run on in a course stil, that he knowes will bring sorrow? like the thief, who bewitched with present sweet; and feeding himself with hope to escape, becomes hardned, and never believes, nor sees the sorrowing of his hanging day.

4. And that men in the dayes of mirth would think of the time of mourning; every one seeing himself even lying on his death-bed; and bidding farewell to all worldly delights; look for it, even the best. For Christs heavy day was his last day, even before his entrance into glory: so know, there is yet a more heavy day to come, then thou hast hitherto felt.

When she knew that Jesus sat at meat in the Pharisees house. Notwithstanding her own unworthinesse, Christs holinesse, the *Pharisees* hard opinion of her: Yet such was the miserie that she felt, and desire that she had to the Word of Christ; that she saw, that there was nothing that could ease her, but he only: so that,

Christ and his Word are only sweet, and desired of troubled hearts and wearied minds; but to others, it is wearisome, and little regarded, as Psal. 119. *I had fainted in my affliction, but that thy word stayed me.* The poor receive the Gospel, and the halt and blind came willingly at the voice of the Gospel; and

hovv

how dear was the Word to the Martyrs in trouble; that one of *Pauls* Epistles was a treasure from hand to hand: And what a wonderful power had it amongst those sick and blind men, that he but spake the Word, and they were made whole.

1. For there is nothing left to a wearie mind that hath any life, but Christ and his Word.

2. For to others, whose present ease and rest it crosseth, it is un-welcome.

3. For none believes it but them; others know it, and talk of it, but the poor and lowly minde only believe it.

1. We may then cry with the Prophet, Isa. 55. *who hath believed our report?* for every heart is filled and fatted, and born up with something; none lyes under his own burden in the Dust; but one hath the World, and lives by it; another a witty and and strong opinion of Faith and Christ; and Christ and his Word not regarded. Do we not delight in any History, and witty discourse, rather than this: do we not believe and cleave to any lie of Satan, though directly opposite; for if he say, we shall die; We say, no, none will believe death, but he that seeks it.

And hence we see, what makes all unprofitable unto man, *viz.* Hardnesse of heart, and presumption, when man can passe over Hell and Death so lightly, as not belonging to him; and so Christ and his Word are a far off kind of thing to him: He can have it, or want it; he had rather want it than a little portion of Wealth; can live merrily in the fullnesse of the World without the Word, than to want it, though he had Christ himself daily to Preach.

2. Well-worth tender and troubled hearts, who like the distressed Orphant seeks for the Father; knows his own weaknesse, cryes out, Who shall deliver me: waiting daily at the posts of his doors, and sit at Christs feet daily: Christ hath sent out a word into the World, that shall seek peace. O! how joyfull to them, that hear of mercy and pardon, when they thought there was no pardon; and to be guided to the Father. This is dearer than thousands of Worldly fulnesse.

4. This we know in experience, when the minds of men are plunged into reall misery; when there was lesse knowledge, but more simplicity, then the Gospel sufferd violence,

lence; But now, that knowledge hath covered us, we hid our ſelves under the ſhadow of our own inventions, and none regards the Word of Chriſt, Ezek. 7. 19. Matth. 18. 23.

She wept, and ſtood behind him. So that,

Till Sin and Death become mans daily burden, grace and mercy are never precious. As the Prodigal, till then he caſt off the Father, *Pſal.* 5. *Till death entred, he weeps not.*

Till the Law came, *Paul* is alive; but then he cryes, *O wretched man that I am: and mine iniquities are a ſore burden,* Matth. 11. 18. *Come unto me that are weary and heavy laden*, &c.

1. For man by wit and diligence, is able to help any wound, or heal any miſerie but this: but the biting of the Serpent, none can cure, but the braſen Serpent.

1. For hereby, Prayer, Faith and Humility is preſerved in man; hereby ſtill ſeeing that his life and ſafety ſtands in another.

2. But theſe dayes are paſt, and burden is removed, only by a blind foreknowing of the Goſpel: For when a man is declared to be miſerable, ſtill he hath a voice, ſaying, Thou ſhalt not die; and nothing is made known, but he hath a foreknowing of all; Yea, to the imagined, comprehending of God himſef; and this hardens more than all elſe. How comes ſin and weakneſie to be leſſe burdenſome, than before? Is man better in qualitie then before; or leſſe ſinfull? no, man is the ſame in the Fleſh: and if prevented, it is by Grace and Power of Chriſt, which might make man more ſenſibly vile.

And yet it is the conceit of all: We think our ſelves better, wiſer, and holier than before, when indeed we are worſe; only God is better than before to us; Yea, and becauſe of ſome qualities, he thinks his ſins are not ſo grievous as others, and becauſe of theſe he conceives hope; but in this woman, all wrought her woe; no hope in herſelf, but in another: Where then is the power and free-will of man? Mans power is weakneſſe, when I am weak, am I ſtrong.

In that She ſtood behind him, and waſhed and kiſſed his feet. Note the baſe account ſhe had of herſelf, as unworthy to come before him. So that,

A repenting heart of man, truely knowing himself; ever hath a base account of himself, what ever God is to him.

Psal. 8. *what is man, &c.* In me dwells no good thing, and yet in Christ he enjoyed much good, Psal. 16. *All my righteousnesse is nothing; by the grace of God I am that I am:* The Prodigal, *I am unworthy to be called Thy Son, make me as one of thy hired Servants.*

For there is nothing in man but weakneſſe, and baſeneſs; though in the World among men, he be wiſe and upright; all high thoughts ariſe out of ignorance and Satans ſhews.

1. Whence then are all thoſe high thoughts, and juſtifying our ſelves, and condemning and cenſuring one another? and whence is this ſeeking honour one of another?

And when the Phariſee that bade him; ſaw it. Leave we the poor woman weeping, waſhing, kiſſing, and anointing; and ſee what that holy man judged thereof, he ſhewed before a great love to Chriſt in his entertainment; but ſee what lurks in his heart; a ſecret juſtifying of himſelf, through pride, and condemning: not only the Woman, but of Chriſt himſelf. Wherein note the pride and deceit of mans heart; So that,

That in the heart of all men a fountain of pride, and Fleſhly deceit lyes lurking under the cover of Religion, whereby man becomes well conceited of himſelf, when there no cauſe at all.

This was the ſin of the Angels, doting on their own excellency, and of *Adam*, that would be ſome body; Yea, *Saul* would needs juſtifie himſelf before *Samuel*: And the *Phariſees* wholly carried away with this. and the *Libertains*, 2 Pet. 2. *Spake ſwelling words of vanity, yet under pretence of long prayers, ſpoiled widows houſes.*

1. For man is unwilling to bear his own ſhame, and hence he gloſeth, and covers and ſhifts; and as he grows cunning in Religion to hide himſelf from the Word of God, he goes for currant; when within there is nothing but rottenneſſe.

For this grows up with goodneſſe it ſelf, as Tares with White; For when God beſtows any notable bleſſing or qualitie on man, Satan turns mans eyes to look at it, as an act, or qualitie in man, not as a gift of God, keept in Chriſt

Chriſt; and thereby he covers himſelf in that filthineſſe within, and thinks himſelf ſome body.

1. Hence ariſeth all this covering, and cloaking, and ſeeking of approbation, that we may be ſeen of men: for look what a man thinks, and how he judgeth of himſelf, he would have all men to judge and think the ſame.

And this ſticks faſt in all, we judge our ſelves better then many others; when we, in ſo judging, are vvorſt of all; and yet God and thou knovvs, vvhether all thy care and labour in Religion, be not as vvell to gain reſpect, as out of the trouble of thine own vileneſſe and vveakneſſe.

2. Nay, Is there any thing that thou enjoyes, or doth; but there ariſeth a conceit vvith it, of a betterneſs than before? that becauſe of this good qualitie, &c. judgeth vvell; vvhich only ſhevvs the goodneſſe of God to man, and not of man tovvards God; and ſo it is this proud opinion that marrs all.

3. See vvhat a proud thing man is, that though a begger, yet vvill needs be on horſe-back: Haſt thou any thing that firſt, thou haſt not received it? and then, vvhy boaſteſt thou, as though thou hadſt not received it?

2. Haſt thou any thing properly thine, or, in thine own power; but in the hand of another, or canſt thou ſtand one hour thereby.

3. Doſt thou not marr every thing that thou meddles withall? as the Word, Prayer, &c. though good, yet in thee nought.

4. Doſt thou not diſſemble with God, and thy ſelf withall? that when thou Profeſſeſt to truſt God, and ſeek his glory, doſt thou not chiefly truſt Wiſdom, Righteouſneſſe, &c. and ſeekeſt thy ſelf? when alace! all mans dayes are repenting dayes, *that the Kingdom of God may be daily built up in us.*

4. And the deceits of mans heart are endleſſe. For firſt, when he thinks beſt of himſelf, then he is the worſt.

2. When it is the World indeed that gives all Life; He hath a cunning ſhift ſo to carrie the matter, that Chriſt ſhall bear the Name.

3. And, what ever is revealed, and wrought by Chriſt himſelf in his, man hath a cunning tricke to ſhape the like in conceit; only the one hath them in his head, and the other in his heart.

5. It is not Christs Religion that puffs man up, but, that pulls down; that,

Christ may live in him.
1. One sets up the World and himself, and casts Christ off.
2. Another, sets up Christ; and casts himself down.

6. So that, truely to know our selves, and not to be beguiled, is a great mistery; not deserved, but by him that knows the secrets of the heart: For with man he goes for current, when God accounts abominable.

He would have known who, and what this *woman had been*: Here together with his pride; in regard of himself, he goes a censuring of others, even of Christ himself; and he judged him, because, according unto their Tradition he did not cast her off; Even indeed because he was merciful to poor sinners: So that,

He that out of Ignorance hath a good opinion of himself, hath never a good conceit; but a hard censuring of others, and hath pity and compassion on none; he that is not partaker of mercy, never shews mercy to any; but judgeth all, even Christ himself.

Thus the *Pharisees* justified themselves, and condemned all else; not like the *Publican*, Isa. 65. *Stand by, I am holier than thou.* Col. 2. *Touch not, taste not*, &c. And thus they accused Christ; *why eats your Master with Publicans?* therefore not a holy man; The elder Brother of the Prodigal, *I have obeyed thy command; but this my Brother hath wasted all*; with whoors and harlots.

1. For pity and compassion to others ariseth, even out of feeling and knowing of misery and weakness in our selves.

2. Comparative righteousness is a great plea, and argument to a rotten heart; nay, man never arrogates any thing to himself, but he judgeth hardly others; Nor judgeth others, but hath an approving of himself, or else; why judgest thou another, when thou doest the same, or a worse thing?

3. For those men live by Sacrifice, and not by mercy; and therefore will have Sacrifice, and not mercie for it: But Christ will have Mercy and not Sacrifice; and Sinners, not Righteous.

And this ariſeth out of meer blindneſſe in mans ſelf, which hath covered his filthineſſe with fig-leaves; and ſo tyes Religion to ſome certain qualities and actions; which, whoſo wants, he judgeth; and ſin in man, and mercie in God; which is the fundation of all he feels not.

1. This ſhews there is more *Phariſees* than *Publicans* in the Church; and more that live by ſacrifice, than by mercy; when every one hath a ſtone to caſt at another, preying into everie failing; judging out of their own rotten hearts, that to be a fleſhly libertie, which flows out of meer love; as here in Jeſus Chriſt: Nay, this we all fall into, in caſting off; or ſecretly judging every one that is not of the ſame way with us; aggravating the fails and ſlips of others: But, I demand, What ſeeſt thou amiſſe in them, that is not in thee? thou thinks *Judas* a traitor, and art not thou the ſame? how often haſt thou ſold and forſaken Chriſt for leſſe; and cauſed him to be reproached, and ſlandered, and crucified; even for the ſatisfying of ſome baſe luſt? but thou ſhalt ſee, when thou feels either his free mercie, or thiy own miſery; that thou wilt judge none.

2. Hence ariſeth all Sects and Contentions in the Church, even becauſe every one hath a good opinion of himſelf, and judgeth all that are not like him; Thus everie Sect condemns others; *But Chriſt came not to condemn the world, but to ſave it.*

3. Nay, And this corruption lives in us all; how apt is man to forget himſelf, and fall upon others; not only to judge their way to be evil, but their very eſtates with God. If God bring us before his judgement ſeat, who is able to abide?

4. And thus we judge Chriſt and his Word, and are not judged by it; we frame it to our own mould, and are not framed by it; as the *Phariſees* judged Chriſt prophane, becauſe he was not more ſevere againſt her; would have had Chriſt to have been a man of wrath, and judgement; and not a mediator for ſinners.

5. But Chriſts Religion is a humble, pitiful, and merciful Religion; which indeed is the life of it: For this man had Knowledge; and alſo Righteouſneſſe; but no mercy nor love; which proved all to be nothing: *Then ſaid Jeſus unto him, Simon Simon.* Here he firſt convinceth the ſecret hypocriſie of the *Phariſee*: So that,

Though

Though man walk unblemeably in the eyes of all, and religiouſly and holily in his own eyes; yet, in the higheſt perfection of man, God hath ſomewhat to ſay unto him. As the young man, *Thou yet lakeſt one thing*; and to *Saul*, *what meaneth the bleating of the Sheep*: The *Phariſees* thought themſelves ſafe, but Chriſt had ſtill ſomewhat to ſay.

1. For the Word of Truth ſearcheth the ſecrets of the heart.

2. God judgeth and condemns that which man approves; Yea, he will bring all to judgement, and conclude all under ſin, that no fleſh may glory; for all mouths muſt be ſtopped, and none able to juſtifie himſelf.

1. So that all our ſecret hidings and covers will not ſerve; God hath ſtill ſomething to ſay to us; though we ſtrive to make all ſo ſure, that he might not accuſe us; yet all in vain: for we know that when we have hardened our hearts in ſecurity, yet God, either by ſecret Teſtimonies of guilt, or by his Word and Truth, is ſtill pulling by the ſleeve; and though we ſlip away, yet he will diſcover at laſt.

Two things keeps all men out of Chriſt, under a kind of cover;

1. Either Beaſtly, or *Epicurian* ſecuritie; Or,

2. A *Phariſaical* pride; either man is drowned in the World, or Prided in conceits; and hardened in both.

2. But know, God will bring to light every ſecret thing, though we put off, and care not to meddle with him; though we flatter, and think to pleaſe him; though we be righteous, and think to ſtand before him, yet he hath ſomewhat to ſay:

A certain man had two debtors. Here under a Parable, he ſhews the ſtate of all men in *Adam*, and in Chriſt; The firſt in the two debtors, that are not able to pay; and ſo bound over to death and bondage: The ſecond, in free grace, forgiving both; with the effect of love thereupon. *Two debtors, the one owing five hundred pence, the other fifty*: This difference he ſpeaks according to *Simons* judgement; for he juſtified himſelf before her, as much as five hundred differs from fifty; though in reſpect of God, and Original guilt, all are alike: Yet in the eye of the World, and by multiplying actual tranſgreſſion, increaſed the guilt and bondage, and ſo did differ; but both debtors, as all men are: So that,

All men, yea, every Son of *Adam*, through Original ſin

and guilt of everie heart, are debtors to God; and bound over to death and deſtruction; which we muſt pay, and ſuffer, unleſſe Gods mercy and free grace in Chriſt do free us, Rom. 3. *we have all ſinned and are equally deprived of the glory of God.* Eph. 2. *we are all by nature the children of wrath.* Rom. 13. 2. *There is a law of Sin and Death from which we are freed, only by the Law of the Spirit in Chriſt Jeſus.* Gal. 3. *Curſed is every one that continueth not in all things*, &c. And to *Adam*, *In the day that thou eats thereof, thou ſhalt die*, Rom. 14. 1. *The wages of ſin is death*, And ſee it in the Prodigal.

1. The Law of righteouſneſſe, which God cannot forſake, requires it; that he that will not live in God, ſhall have no life; as to *Adam*: Much more, he that would in his heart pull God out of his Throne, and ſit there himſelf; as *Abſolom.*

2. All men in *Adam*, are ſo eſtranged from God in the ground of their hearts, that they are direct fighters againſt God in all things; for when we ſhould truſt, love, fear and obey him; mans heart forſakes him, and runs to every thing rather.

3. For if there were not a debt and poverty to be ſuffered, there needed no forgiveneſſe; But we pray daily, *forgive us our debts, O Lord.*

4. Nay, all men know this; and therefore, flie from God and his judgement; as the debtor from his creditor; who, though for the preſent he is quiet, and hath enough; yet debt and fear lyes on him for future times; becauſe he knows a reckoning day will come; ſo we: Yea, the very Heathen fear this, that believe the mortalitie of the Soul; and labour by moral righteouſneſſe to pay the debt, but all in vain.

1. And know that this debt and death his not this or that miſguided action; but the very original ſpringing fountain of rebellion, and guilt in the heart, whereof ſpring all theſe little ſtreams from that great and filthy Fountain: For all actual ſins are properly againſt men, which may be diſcharged; As, if I wrong any man, I may reſtore and make amends, &c. But by this a mans heart fights againſt God daily; as, when he ſaith he is juſt and powerful, and fears not; but thinks to ſhift it, that he is merciful, and we need it not; but ſhall live in freedom, and will mend the matter, and pay him his own.

But the believing heart that knows himſelf, is ſtill a debtor, becauſe

becauſe that he feels, that although he guide well, and be prevented from many actual Rebellions, and be partaker of Gods grace, that he ſhall not taſte of judgement; yet, he feels ſuch a ſpring of Rebellious and miſ-guided paſſions, that he is ſtill a debtor, and daily cryes for mercie; and ſo Repentance and Faith are preſerved.

O What a vile and miſerable thing is man, and yet dreams of no ſuch thing; Other creatures owe debt to man and daily live in ſervice and ſubjection, and pay it; and when they die, all is diſcharged: But man lives in joy and freedom; and when he dies, all is to pay; *and he cast into utter darkneſſe, to pay the uttermoſt farthing.*

2. Whence then is all this pride, and vain boaſting? whence is all this Sleepineſſe, Security and Peace in the World? whence is this judging and cenſuring of others? whence is this boaſting and high-thoughts of our gifts, and abilities? Is not bondage our daily burden: and death and miſery the portion that we look for and fear. Did not *Paul* cry out for deliverance from *the body of this death*; and yet we live in life, and ſeeks no deliverance: Was not he a dead man in himſelf, and Chriſt lived in him; and yet we alive to our ſelves; and Chriſt dead to us. Therefore, till man believe and know this, not by diſcourſe; but believing the word of Truth, and finding it in himſelf, he believes nothing at all; and if man believe this, it would lay him as the duſt in himſelf; and daſh all toyes, and joyes in the World, and make him pitiful to others.

3. But alace! man turns all believing into Feſhly knowing, and thereby keeps off his own miſery; like a drunken man, that beſots himſelf, that he may eaſe himſelf a while of the fear of that debt he cannot pay: For this fore-knowing of man, prevents believing; and ever lifts up man; never pulls him down, makes him righteous in himſelf, not a ſinner; hardens the heart, but never humbles it.

4. But know, that man muſt know and feel this one day; when it will be too late, when he ſhall know nothing but miſery, like a debtor in the Guoile; who runs his miſ-pent time, muſt not ſee his friends, nor walk abroad; but pine to death, and ſorrow: ſo with us at death.

And when they had nothing to pay. Here comes greater miſery, *viz.* That there is left to no man power to free himſelf; So that,

No power nor possibility in man, by any witty invention, high speculation, or highest holinesse, to free his mind of guilt; to ease his bondage, to flie misery or escape death; but in the sense of all weaknesse and miserie, to cry daily for mercy; and wait for deliverance in another.

We are redeemed not with corruptible things, &c. So the Prodigal; And because there was no power in man, he laid help on one that was mighty among the People; wherefore else came Christ into the World; but, because there was none else able *to tread the wine-presse of his wrath?*

1. *For the wisdom of man is foolishnesse, and his strength weaknesse; his righteousnesse as a filthy rag; His sacrifice abominable; Israel was not able to help themselves at the Red-Sea.*

2 Nay, the promise runs upon such, *as have no money, or heavy laden, blind, and poor in Spirit.*

3. For Till man have nothing in himself, Christ hath nothing for him.

4. Then is Grace, and God magnified; his Word believed; but, while man hath any possibility in himself, or hope in any creature; mercie is little set by.

1. Away then with all those shifts of man, to put off the evil day; as 1. One with the full World; he will drown all misery in the Earth: but when the Earth shall be taken away, where then is his portion.

2. Another with moral honesty, thinks it will do something.

3. The more devote, offers fat sacrifices of Righteousnesse to purge sin.

4. Another thinks, the time was, when he had nothing; but now he hath somewhat, *viz.* Faith, Knowledge, Righteousnesse, *&c.* And there he thinks will go far; but Repentance is hid from his eyes; and Faith and Mercie shut up.

5. Another takes time, and promiseth to pay hereafter.

6 Another payes old, and takes new; as new fashions in Religion.

Thus man loath to live in weaknesse, and have hold of nothing, but feeds securitie with some hope or other; and looking at himself, hopes that all that is something; and commits not to free mercie. This is the hardest of all.

2. But, when man lives in his own miserie indeed, and sees no way to get out; it brings him to wait for mercie onely:

Like

Like the debtor brought on his knees, commits himſelf to the mercy of the creditor: So, that indeed mans weakneſſe is his ſtrength; the Croſſe his Freedom, Suffering his victorie; and Death his Life.

3. Where then is the power of man, that we ſo much talk off? Is it in man? a talent given to man to pay his own debt; Nay, to manifeſt his grace; and it ſhews how mercy in God is the daily life of man, and not in himſelf; and our help in another: Yea, and it magnifies his mercie, that takes a Wife of fornication; that hath no good qualitie; as this Woman; and to ſuch vile and weak Rebels ſhews favour, that the glory may be his alone.

He forgave them both. Here is the Goſpel, and free Grace of God unto miſerable man; that had no way to turn him, but falls down, and confeſſeth the debt; for he exacts nothing at them, nor enters into judgement.

Which of them will love him moſt. Here he propones the queſtion to convince him in himſelf. So that,

Till man be convinced in himſelf, truely to ſee his own vileneſſe and wretchedneſſe; all truth is but as a ſhadow without ſubſtance.

While the *Phariſees* ſtood juſtified in themſelves, the Goſpel was in vain; Chriſt came to reprove the World, and ſo to make way for the Goſpel: The Word is profitable to convince and reprove.

1. For the firſt thing it works, it brings man into himſelf; as it did this Woman.

2. The Goſpel is given to none, but to miſerable men; For though others conceive, talk and diſpute of it; only theſe do believe it.

3. Then man clouths himſelf with it, and hides under it; but is not brought under the power of it; to yeild, and lay his hand on his mouth; For he is wiſe above the Word.

1. And hence it is, that the Word is ſo lightly paſſed over; every man is wiſe to keep off the blow; and though it enters his head, yet he keeps out of his heart; and will not be guilty unleſſe for faſhion: And ſo for an lowly, loſt mind; we have a thouſand wiſe and ſecure hearts hardned through knowledge: For we have gotten a foreknowing of all Truth, and keeps off repentance; that when ever the wound of ſin is diſcovered, we

have readie a plaiſter, by fore-knowing before the wound be made; and ſo Religion is made a meer matter of Complement: For they ſee a remedie before the ſore.

2. And hence ſee, that if mans heart believingly anſwer the Word of Truth, it will put all men to ſilence; none is able to ſtand before it, or to argue againſt it; It leaves all men guilty and none righteous; But when man gets upper-hand of the Word, and gets it under his witt; it makes all righteous in conceit, and none ſinners; as 1, by Chriſt.

1. *Who cares for the ſparrows and lillies? doth not the heavenly Father? why then do you care*; ſaying, *what ſhall we eat?* &c. Here all men are guilty, none able to ſay; his heart is clean.

2. Is Chriſt the Son of God, and hath Chriſt done that which never man did? *and no man ſpake like this man?* Why then do we not believe? but he believes every lye of Satan: So that out of our own mouth and heart he will judge us.

3. So that one word believed with a ſimple heart, prevails more than the whole Bible, only known of a hard, and fleſhly wiſe mind.

which will love him moſt. Or he: *to whom he forgave moſt:* So that,

Look what Chriſt is to man, even the ſame is man to Chriſt; and to others, and nothing elſe.

We love him, becauſe he loved us. Firſt, the love of Chriſt conſtraineth us. *For Chriſt lives in me:* So that he only gives life in all things.

1. For if Chriſt dwell but in mans fancie, then he hath only a fancie, and an opinion of Love, Righteouſneſſe &c. For what ever rules in the mind; all the whole powers run thither.

2. For what a man is, or doth of himſelf; he is and doth for himſelf; and it is meer nothing, though he gave his body to be burned.

3. Thus Chriſt ſhews his Power in man, mortifies man to the World, &c. And man as an inſtrument to do his will; as in everie Officer of the Kingdom, commands by the King.

1. Where then is that power and that wiſdom to order mans heart, to rule his paſſions, to frame his mind to the will of God, to mortifie Luſt? Is it in mans good huſbandrie; no? It is in mans lying dead in himſelf; wearie of himſelf, waiting for help; and finding help in another; is loſed at the bottome, and

and loves Chriſt and all men; not out of any good qualitie in nature, or mortified mind through his diligence; but that unknown power of the love of God ruling in man, which ſeparates man from himſelf and his own glorie.

2. But this diſcovers a main want of lively Religion, and harty Love; when in every thing a man meddles with, he ſtill hath an eye to himſelf; his own ends makes him forward: his own power and wiſdom guides him; and his own good he looks at: Nay, when Chriſt hath freed the mind, how ſoon returns man to himſelf, and begins the good thereby to himſelf.

3. And this ſhews that Chriſt lives in few; when we ſee that cankered malice, covetouſneſſe, pride, envy; and whole brood of luſts fighting in man: See, *He that loves Father or Mother, more than me, &c.*

4. Yea, All mens hearts without Chriſt are like to this mans; a cold complemental courteſie, eſteeming well of Chriſt; but better of himſelf, a reſerved affection without life; for neither do they ſtand in need of him, nor feel any goodneſſe by him, where he onlie lives not.

She hath much forgiven her, and therefore ſhe loves much. Here is the cauſe and effect of Chriſt forgiving her ſins, and ſhe loving Chriſt: ſo that,

An heart truly troubled and loſt in himſelf, and finding remiſſion of ſins in and by Chriſt; loves and cleaves to him above all things in the world or himſelf; and all men in and for him.

Paul eſteemed nothing but Chriſt, Phil. 3. 7. Mat. 10. 37. *He that loves Father or mother*; &c. 1 Cor. 16. 22. *He that loves not Chriſt, let him be Anathema.* The diſciples being ſtricken with this Doctrine, forſook all.

1. For there is no life left in any thing to man, either in the world or himſelf, but only in him; as the Prodigal: What is all gold and riches to an hungry Stomack, in compariſon of bread? So, What is all the World to a loſt heart in reſpect of Chriſt?

2. For nothing is, or can be ſuch a burden, and death to the heart, as ſin and guilt: and ſo, nothing like freedom and life, as forgiveneſſe. O, how ſweet is the voice of a pardon to a condemned man! Now, we all ſay, that we love Chriſt: But know, it is the mighty power of God, in the truth of his Word, that

ſeparats

ſeparates man from himſelf, and all things to Chriſt alone; for while when any thing elſe gives hope, delight, joy, eaſe or peace to man; Chriſt is not regarded, but in opinion only.

1. For there is a loving of Chriſt after the fleſh; as the Diſciples; who could not abide to hear of his departure: ſo we have fleſhly, cold affections to the notions of Chriſt, but not to be ruled and guided, and live by him only, but will be quarter-maſters.

2. And there is a love to the eaſe, and peace and comfort by him, which we would ſtill have; and ſit at his right hand, or for works ſake, but to love him; and eſteem him for poverty, want, forſaken, and perſecution, &c. we like not: Like a heartleſſe wife, that loves and obeyes her huſband, ſo long as he pampers hers and keeps her fair and fine: But when he falls into poverty, forſakes him, and takes another; as the rich *Lawyer* and *Dives* did.

So that Chriſt may well ſay, *who hath believed our report, or to whom is the power of Chriſt death effectual?* Seing, all are ſo knit to the World and our ſelves, that he and his word is not regarded.

1. The World we love, as Father, Mother, Eaſe, Fulneſſe, &c. and theſe darken the heart, and gives ſuch a peace to the fleſh, that we ſee not the miſerie of our Spirits.

2. We love our own fancies, and thoughts and knowledge, and qualities; and think theſe will help us, and plead for us.

3. We love our ſelves, and any thing that may preſerve our fleſhly Kingdom; but the Kingdom of Chriſt we caſt off.

1. One rather than want his will; another, rather than want the World; another, rather than want eaſe and life, ſets Chriſt aſide: So that we may ſay? How dwells the love of God in theſe?

2. But ſee, Chriſt is eſteemed and loved of none, but miſerable and ſinful men in themſelves; who though he kill them, yet they will love him: theſe tread all under foot all righteouſneſſe, for they ſee none; all wiſdom, the World, Eaſe and Peace; and Chriſt only is life unto them: And beſides him, all things works their bondage; yea, are wearieſome, as all men are to a loving wife, but her huſband.

3. Away then with all Religion, where love is wanting; all talking and working, where man doth it to cover his filthineſſe; with

with them; Chriſt is a Judge, and they cannot love him.

4. And none loves Chriſt, that loves himſelf; for only ſuch as condemn and judge themſelves, eſteem of him.

5. And this appears in love to your neighbour, even of mankind, our very enemies; which appears in parting freely with the World; helping the needful, forgiving injuries, covering infirmities of others: ſuffering willingly; elſe, how dwells the love of Chriſt in us?

6. So that it is not love that is the form of Faith, but faith begets love; and love expreſſeth faith to the World.

Thy ſins are forgiven; So that,

Free forgiveneſſe of ſins in Chriſt, to a troubled heart, is life in death; and the door and life of all hearty Religion.

Having forgiven us all our treſpaſſes; This was life in the *Prodigal*, and to the *Publicane*: And this *Paul* acknowledgeth, *Pſal.* 32. *This is our bleſſedneſſe.*

1. For till then, the Partition-wall ſtands; and man ſits in death in himſelf, or life in the world only.

2. This opens the door of the Covenant unto man.

3. This is the daily life of man, who though he daily ſin; yet God in Chriſt, freely forgives; and this bruſts his heart, and makes it melt into love.

1. But moſt enter not in at this door, but leap over this; and take for granted, what they never felt nor enjoyed.

2. Others, offer ſacrifice to purge ſin, and cover with righteouſneſs, wiſdom and opinion.

3. But O, What a life is this to a dead man; as a Priſoner condemned, yet obtain pardon through the mercy of a Prince?

And this forgiveneſſe is the free mercy of God, forgiving mans ſin, for his own Names ſake; not becauſe they are leſſer or fewer; nor becauſe we repent, and now turn; nor becauſe, we are more righteous, or for good qualities.

Who is this that forgiveth ſins? Here they begin to judge him again, becauſe he forgiveth ſin: they looked that he ſhould have judged and excommunicated her, or ſet her to keep the Law, and wrought her own peace.

No faith he, *I came to ſave, and not to judge ſinners and loſt men*: But this was a Principle that they favoured not; ſo that,

Unbelieving, Stone-hearted, Hard-hearted, and Self-religious Men; though in Wiſdom, Righteouſneſſe, they excell others

others: yet have they leaſt ſavour or feeling of repentance and forgiveneſſe, wherein the life of all Religion conſiſts.

They tithe the Mint, Anniſe and Cummin; they look to the plucking of the ears of Corn on the Sabbath-day: but mercy, they are not acquainted with, Mic. *They offer thouſands of rams*; &c. But to walk humbly with their God, they know not. The firſt, they urge with all vehemency, but the latter, they never mention.

1. For, what is in mans power, by diligence; by his own ends he obtains: but, what is Gods free gift, as this; he hath not faith to embrace?

2. Do well, and have well; is the Principle all ſtick to: but reſting in Chriſt, when all things are loſt, is a myſtery, known to none, but he that hath it.

1. The worldling hath no life, but in the World: and knows not, what forgiveneſſe and burden of ſin is; So,

2. The *Phariſees* know all, and do all; but forgiveneſs and faith he favours not; therefore, judgeth this to be carnal liberty.

3. All *Sectaries*, buſie themſelves about circumſtances; but this never medled with.

4. So we talk and think of Religion, and run into many diſputs, and circumſtances; and over-leap the fundation, *viz.* the Mercy of God in Chriſt Jeſus.

5. None knows the Power of Religion in deed, but he that hath it; not in himſelf, as a quality; but in Chriſt, by faith.

6. All Religion is nothing, where the Fountain is ſhut; no matter, what we know; if we know not Chriſt from a troubled herat.

SERMON VI.

Luke 8. 4. *And when much people were gathered together, and were come of every Citie; he ſpake by a Parable: A ſower went out to ſowe his ſeed*, &c.

AFter that Chriſt had caſt off the *Phariſee* in the preceeding *Chapter*, and received the Woman; whereby he manifeſted the freeneſſe of Gods grace, without any reſpect unto man. Great multitudes flocked to him, out of all Cities: and he lets them ſee by a Parable, that all hearers

hearers prove not Christians. Wherein note, 1. The occasion, much people met him. 2. The Parable it self. 3. The Exposition thereof: *Much people were gathered together.* Partly, by his Miracles; partly, the power of his word; partly, for custome: but all came, and yet after you see, fall off: So that,

The voice of the Gospel, and the publishing of it, gets many friends and followers at the first; which afterwards fall off, and forsake it, Joh. 6. *when all was gone, his disciples began to think: and he said, will you also go away.* It was great heart burning to the Priests and Elders, that the whole world went after Christ; and yet at the end, all forsooke him: *and he trode the wine-presse alone*: So *Paul* had many Children and Churches, Gal. 4. *You would have plucked out your own eyes, but they all forsooke him, and turns to the false Apostles; thus beginning in the Spirit, and ending in the Flesh.*

1. For, *Est natura hominum novitatis avida*: but when they have tryed it, and find not that sweet they expected; but that it crosseth their lusts and worldly Kingdom, and suits not with their ease and rest; they forsake it.

2. Many embrace and approve of it for company, and moe forsake it for company; it may be the example of many will draw one to it; but the example of one will draw many from it.

3. Though man think, that a Nation is born at once; yet few truly proves good ground, and sticks to the end: for he that endures to the end, is saved.

1. This is too plain in experience, What zeal and forwardnesse, what diligence and care, is now dead and ended in nothing? and though once we wanted nothing but Christ, yet now have forsaken him in the way of his cross; and ease our selves in the world, and our own devices.

So that, the life of the Gospel continues but a time: for after a while, security takes hold of some opinions and heresies of others; and the world takes hold of all: and so the Lord takes it away, and sends it else where.

2. To shew the perverse nature of man, who is never wearie of the world in the ways of the flesh; and yet how soon weary of this.

He spake by a Parable: Not in high and abstruse termes, or wittie and unknown Language, but in plain parables; as of plowing and sowing, of salt, and three pecks of meal, of lost sheep, of debtors and creditors; things well known unto men: and

and caſt this ſimple ſeed amongſt them; where, ſee the nature of the Goſpel: So that,

That it is plain and low, and ſimple; wants nothing, but believing hearts to make it known: yet not underſtood of any, but ſuch as ſtand truly in need thereof.

Many great Doctors were ignorant of theſe Parables: the Parable was plain, but the myſteries was hid. Many wiſe men conceive truly of it, and defended it; but only miſerable men knew the power of it.

1. For Chriſt came not to ſet men at diſputing about opinions, but about themſelves; to draw them to believe.

1. So that divinity ſtands not in curious ſearching of hidden things, but in plain evidence of truth, to pierce the heart.

2. And hence we ſee, what good doth all thoſe diſputes of high knowledge, of contemplative men, *&c.* The greateſt Idolaters, that ever was in the Church; for they frame ſteps and ſtairs, to aſcend to high Myſteries, and frame a God at the top; and yet, ly in pride and baſe luſts: God gives us low and humble hearts, and then a Parable will ſet; the Goſpel will be precious: and if ever God bring us to ſee the need of Chriſt, one ſimple word of truth will bring more joy, than a thouſand witty diſcourſes.

A ſower went forth to ſow. And this ſeed is the Word of God, which proſpers in ſome better, in ſome worſe: and Chriſt therein ranks all men, according to that power the word hath in them; ſo that,

Every man is with God, as the word is to him, Joh. 15. *If you abide in me, and my word abide in you, &c.*

Saul caſt away the Word of the Lord, therefore, the Lord caſt him away: and all the complaints againſt *Iſrael* was ſtill, becauſe they hearkned not to my Word; they diſobeyed my Word: and all the Plagues that ever came on man, even from *Adam*, till now is, becauſe our own wills and luſts rules us, and not his Word; we believe not: but *David* lived thereby. And this is that That frees man, thy Word of Truth.

1. For God and his Word are one, ſuch as his Word is to us, ſuch is God in every thing; for not one jote of his Word ſhall fail.

2. And all the Word is nothing elſe, but a Declaration of the Fathers will in Chriſt; as the Law, that we ſhould have no

no Saviour but him, and the Gospel; that he is a perfect Saviour: and all our sin is but a transgression of this Word, by making to our selves in conceit, other Saviours than him. This is the Word that was given to *Adam*, *Abraham*, &c. and this is a mighty Word, *for by it all things were made and preserved.* As with man, how deadly is the Word of a King in wrath; that it hath ever strucken a man with death? and so of mercy. And the sowing of this seed, is nothing else; but the faithful Declaration of Gods Will concerning Man and Christ, that man may see the deceits of Satan by that Word, and so be brought to repentance; and may see the truth of the Word in Christ, that the Kingdom of God may come.

And yet Christ may say, *who hath believed our report*; when we see this seed to perish, and not regarded, but cast off as a fable: We believe and fear the Word of Man; and the Word of a Father prevails with a son; but God calls and cries, and we regard not: He threatens, and we fear not: He promiseth, and we believe not: But let the World threaten, we fear; or promise, and we rejoice: and so comes man to be of a worldly heart. Doth not the Father cast out the Son that regarded not his Word. Mark, and we shall see, that the whole ear is stopt to this Word; and he is but a dead hearted man: But know, that God hath punished more for this, than all other sins in the World.

1. Woe then to the deaf ear and hard heart of man, that can neither hear, nor believe what God saith; so that to some we see,

1. It is but a fable, and a thing of no account.

2. Others, reverence it; and seek to know, and cover themselves under it.

3. Others, are stricken with the Glory and Majesty thereof; but fleeing to their own Inventions, are cured and flie high above it.

4. Others, are filled and revived, and live by it only; not minding, what the world or the flesh saith; but what Christ saith.

2. So then, that which most opposeth the Devil, is the Word of the Gospel: he can deal with all but this: but this discovers his depths; and draws men out of his Kingdom, And if it live not in man, then Satans Word lives in him; either that of the Serpent

Serpent to *Adam*, or that of God prevails, and we live thereby.

3. But know, this will be a heavie word one day to those that now cast it off; and prefer their own Lusts before it, when the day comes, that the World and all fails man; and with those, Luke 13. *we knock*, &c. He shall say, I gave you my Word, I sent you my Prophets, I told you by them, that you were deceived, and that the World would beguile you: I sent you my Son to make known my will, he walked in the way before you: I gave him Power and Wisdom, to guide you by his Word unto Life: I told you, there was no Saviour to man, but only he.

But this Word you despised, and would not regard; You believed me not, but counted me a lyer; you trusted the World, and the Wisdom of the Flesh: I would have performed Life to the uttermost, but you trusted me not; but counted Christ a deceiver: Therefore, now your blood be upon your own heads, and now that Word which you have cast away; must judge you: For my Word must stand:

4. Happie he then that lives by his Word, and in whom it lives; for all things else alter and change; yet this abides, if man stick to it, Though for the present, we feel no sweet to the Flesh, yet in time, it comforts the Spirit; and yet how often do we call it a lie, and judge the Word, and are not judged by it; either framing it to our own wills, or lifted up above it; or basely sunk down from it, but every way forsaking it; when indeed it is the sure foundation to be waited on, untill the day dawn, and the day star arise, &c.

They by the way side. These are four sorts of men in the Church.

The 1. Are like the high way, which is so troden by the dayly path of men, that it is hardned; and the Seed can take no root therein: Such are in the Church; So that,

Those in whom the World, and Lusts hath a daily and continual path and custome, becomes so hardned thereby; that the Gospel takes little effect with them.

So had *Israel*, Isa. 28. *That they made a mock of the Prophets*, so the *young Lawyer*.

1. For hereby the heart is filled and sore stalled, Psal. 119. *They are as fat as brawn, and regard not thy Law.*

2. Hereby is the ear stopped, and the heart hardned; like a drunkard, that they can hear nor minde nothing.

3. For if that everie passage of the World leave such a wound

as

as in *David*, what a bondage when it hath a path way and is become the verie Shope; wherein all vanitie are bought and sold.

1. Hence it is that worldly hearts that are fleſht therein, do leaſt minde the Word: How hardly do theſe enter; Like the high way, that is neither fit for Corn nor Graſſe: And hence ariſeth that damnable careleſneſſe under the Goſpel: Who hear, and care not, whether there be a God or not: Satan hath theſe in a fare ſtay.

2. See what a diſtemper the World workes in mans mind, that it makes him mindeleſſe of God and himſelf too.

3. Hence our verie Preaching and Hearing, even loſt labour for we cannot ſhout ſo loud, but Satan will out-ſhout us.

4. But well-worth tender hearts, that lye in miſerie; and everie Word of God ſtricks to the heart.

Leſt they ſhould believe. This is Satans end; So that,

Satans main drift to hinder mans Freedom, and undo him; is; that he may not believe.

They on the ſtony ground. Here is the ſecond ſort in the Church, in whom the Word hath a certain Work: but note, 1. Effectual, wherein, 1. Their condition is hard and ſtonie: 2. The effect it had, *They rejoyced and believed for a time.* 3. Their failing, *in time of temptation they fell away.* So that,

That an hard heart, bound and cloſed up in himſelf, and his own ſelf-love; is altogether unfit to receive any good from Chriſt and his Word, Eph. 4. 17. *Becauſe of the hardneſſe of thy heart*: So *Iſrael, they erred in heart*: becauſe of the hardneſſe of their hearts. Chriſt was caſt out of their Towns, Pſal. 81. Pſal. 78. *Wondrous things did he in the Land of Ham.*

Two things chiefly harden; ſelf-love, and ſelf-wiſdom: For, when man is lifted up in conceit and opinion in doing ſomething to God, and not poor and begerly to receive, he ſends the Rich emptie away. For the whole Doctrine of the Goſpel, is not what we ſhould do to God; but what we ſhould receive from him?

1. For the Goſpel is ſoft, and lowlie, and tender; and muſt be ſown in tender hearts of Fleſh: The Law was written in ſtone; but the Goſpel in the hearts of Fleſh: This hardneſſe is nothing, but the cloſing up of the mind in ſelf-love; or of the creatures, and depending thereon; loving, living, and de-

lighting therein, so that Mercy in Christ is despised.

1. Hence see, why the Gospel prospers not, *viz.* because of the hardnesse of our Hearts; because, that we neither feel our own misery, nor trust in Gods mercy.

1. Some so confident, and closed up in themselves; that they trample the Word and Christ under foot.

2. Others know and comprehend it, but hard and bound at the bottom.

3. Others dispute and talk of it from a hard heart, no faith, no bowels of mercy; but talk as Lords and Masters of the Scripture: and so nothing but unprofitable found, and pride and vain glory are the bellowes that blows it: and in all these we see;

1. They seek themselves in all things, their own glory and good.

2. They have no Mercy nor Pity for others misery, except partial, in respect of their own way and glory.

3. They censure, judge and condemn all but themselves.

4. The World and the losse thereof sticks deep, but not the Word. For our own misery and mercy in Christ, only breaks the Heart.

2. We see then whom only the Word profits, *viz.* Tender Hearts, that ly lowe, melting in Misery and Love; these pity others; these are killed and made alive by the Word, as in Christ, who mourned for the Peoples hardnesse, was partaker of mans misery; and yet saw Mercy of the Father.

3. So that all Knowledge, all Passions with a hard heart are nothing; and nothing more hardens than that.

4. And all things prosper, according to the disposition of the Heart, learning &c. are the works of man; but faith and a broken heart, the gift of God only.

This Word may and doth worke many Passions, and a light belief in many; and yet never partaker of Christ therein, as *Ezek.* 33. *They heard and shewed love.* And *Herod* did many things; for the Knowledge thereof is glorious, and the evidence of the Truth convinceth man; to make him inexcusable. But these are but First, Stirring of natural passions. Second, Or, informing Reason more clearly. Many such Passions we see stirr'd up; and all nothing: So that, fits and passions, lights and easements come and go; but misery in man, and mercy in God remains

remains ever. And the life of faith, is not any ſtrength or quality in man; but a tender heart, and open ear, to hear and believe Gods Word, and live thereby.

SERMON VII.

Iſai. 57. 10. *Thou haſt wearied thy ſelf in the greatneſſe of thy way Yet ſaideſt not, There is no hope: Thou haſt found the life of thy hand; therefore, thou was not grieved.*

IN this Chapter, the *Prophet* firſt bewails the loſſe of the Righteous of *Iſrael*, which was not laid to heart; but they preſumed ſtill of their own ſtrength without God. Then he calls the Rebellious to a reckoning, to convince them of their Idolatry and carnal confidence; and to ſee the vanity of their way and their miſery, and captivity enſuing.

And all by a *Metaphor* of Adulterers, that have forſaken their Huſbands, that would have been a ſafe-guard unto them; and joyning themſelves unto others, which would be their downfal. As firſt, that they had joyned themſelves to another, than to him: and had made a covenant with them, and fed themſelves with beaſtly pleaſures, in ſatisfying of their Luſts; ſometimes covertly, behind the door: Sometimes lifted up in their conceits, as upon a high Mountain.

Then their carnal confidence in the arm of fleſh, in going to the King of *Aſſyria*, and then when he failed, to the King of *Babylon*; and ſo concludes, they have ſought all wayes of wearineſſe; and yet returned not to God: Wherein, he ſhewes,

1. The frowardneſſe of Mans Heart, and his many devices to nouriſh his fleſhly hope, and put evil from his thoughts.

2. The ground of all this vain confidence; is, becauſe he find the life of his hands for the preſent; *therefore not grieved.*

Thou haſt wearied or toiled thy ſelf: viz. Sought out all devices and wayes to nouriſh hope, even unto wearineſſe; and yet ſaw not thy miſerie: So that,

All mans toil in the Fleſh, wherein he wearies himſelf, is only to feed his hope of ſafetie without God; and to keep evil from his heart and eyes: yet all in vain; for evil ſhall over-take him in the end.

Yea, though man daily ſee the wearineſſe, and vanitie of his own wayes, that they prevaile not to the ſatisfying of his own luſt and deſire; yet, he ſtill feeds his hope and thinks he ſhall put the evil from his heart: As *Iſrael*, though they ſaw they proſpered not in their deſigns, by their fleſhlie power; yet ſtill ſought to the arm of Fleſh, and truſted it; *Pharaoh*, though God wearied him with his judgements; yet, he was ſtill hardened againſt him: The *Phariſees*, though they ſaw they prevailed not againſt Chriſt; yet ceaſed not to fight againſt his Kingdom. The Worldling, though he toile in wearineſſe, and yet ſtill at a want, yet he cannot caſt off care; but hopes to gain ſatisfaction: And *Balack*, and *Balaam*, Iſa. 62. *They will not ſee, but they ſhall ſee.* For man hath more confidence in the World and in the Fleſh, than in God; and more ground and reaſon to believe it, than God; For though the World have failed him a thouſand times; yet ſtill he believes it, will help him; But if God ſeem to deter his help a while, he runs to his old friend *Mammon* again; *as Iſrael did to Egypt, againſt Aſſiria*: &. contra: For man is loath to ſee any evil towards himſelf, or the down-fall of his Fleſhlie Kingdom; though it doth fail in his ſenſe and feeling; yet he holds it up in his conceits and hopes: And ſo would ſtill have ſomewhat to look at; that he might believe. For nothing can deſtroy the hope of man; but God, by the power of his Truth, and ſenſible Wrath in mans heart: man can ſhufle and ſhift off any thing elſe.

1. For if guilt be revealed, yet there is hope; For he will mend his courſe falter *Moſes*, and ſo hope for mercie.

2. If affliction and croſſe come, yet he will be more warry and diligent; and ſo prevent or recover it.

3. If Death come yet he puts it off as long as he can; and ſaith, While there is yet Life there is hope of mends.

4 For

4. For there is such a sure covenant betwixt the World and mans Fleshlie Heart; that if one faill, he runs to another; and if one conceit hold not, he gets another.

1. *Hic labor, hoc opus.* Thus doth the Worldlie heart of man wear out his dayes in wearinesse; and still feeds his vain hopes: How hath the youthful mind wearied himself, in one vanitie after another; that now, they are wearinesse to him; and if the old man were kept to those youthful dallyance; it would be a burden: And yet, though there was hope in riches; and, how hath the rich Worldling fed his hopes with pulling down and building; and yet he is too short: Nay, there is nothing but is wearinesse in all our wayes, and yet we follow them, as though in the end, we should gain rest: So lothe is man to leave the pursuit of his fleshlie hopes; and so little heart to bear the want thereof; That he will trye the utmost of his strength, before he yeeld.

2. Nay, See the wearie passages man hath in Religion, and yet will not denie himself; he hath gained knowledge, wrought righteousnesse, changed his course; and all to beget a Faith: and yet his heart is fearful and distrustful; and thinks by a new device or degree, to gain it; Nay, how often hath God confounded thy self-opinions and conceits; that thou saw it would not serve the turn; and yet, hast set a fresh upon a new one.

3. Nay, how often hath God frustrate the fleshlie conceits of believers, and yet, they have not learned to trust him.

4. Thus the Flesh still deceives, for the witt of man shews him many great wayes of thriving, and all proves wearie; great wayes of believing, and yet proves vain opinion: Man will have hold of something, that his hope may be preserved: Thus is he still bewitched, and will not understand the fear of the Lord.

5. But know, when thou hast wearied thy self, and worn out thy dayes; all thy hopes shall die with thee, and thou shalt see the Truth of that thou wilt not now believe.

1. When the World shall passe away from thee, or thou from it.

2. Thy friends forsake thee, or thou forsake them.

3. Thy Knowledge vanish, and thy conceits fail thee.

4. Death arreſt thee, and lay all thy counſels in the duſt and no hope of returning, or ſtaying any longer; no hope to eſcape the puniſhment of thy guilty ſoul: then there will be no hope indeed.

5. This we ſee, what the life of man is, nothing but a wearying of himſelf, and feeding his hopes, which end in confuſion; and the greater the way is, and more likelie the project, the more deceived.

1. The way of the *Phariſees* is a great way of holineſſe, and great conceits ariſe hence; but all abominable.

2. The way of fleſhlie knowledge, and high contemplation; is a great and ſeeming way of happineſs; yet, an enemie to the croſſe of Chriſt.

3. The way of ſelf-holineſſe and good qualities, and joyful feelings, feed hope; that he hopes it will be ſomething, and ſo is not brought down to ſay, there is no hope.

6. And here we ſee, what an evil reſts in the heart of man; like a predominant diſeaſe, overcomes all medicines. There is nothing that God doth to him, or that he enjoyes, but this evil deſtroyes it both: that evil diſpoſition overcomes it, and the evil of miſerie falls upon him; which all his witt, and weary toiling cannot avoide.

1. If he meddle with the Word, there is an evil Infidelitie and Luſt that eats it out; and yet, he ſaith, There is no hope.

2. If he pray; there is an evil of ſelfneſſe and pride, that conceives hope from what he doth.

3. If he ſeek to know and comprehend, yet, there is an evil ſtubbornneſſe, that he will not yield.

4. If he get the World, there is an evil of guilt and want that deſtroyes his hope and confidence: Nay, there is no evil befals man, but there is a greater with man which he ſees not, but covers all he can; untill God take him from himſelf, and make him a new man in Chriſt.

And yet ſaideſt thou not, There is no hope. Yet thou bleſſedſt thy ſelf in new aid, and not brought to ſeek help at me; So that,

Till all mans hope in the fleſh be deſtroyed, the help of God in mercy; never relieves him.

As with the *Prodigal*, and thoſe in the Ship, *Lord, ſave us, we periſh.* The hope that *David* had in his high mountain, turned

urned away the face of God, and in numbering the People 72. *He was past hope in himself, that he hoped to see the goodnesse of the Lord in the land of the Living.* The *Pharisees* was strong in this.

1. For till then, man never prayes nor seeks to God in earnest; but to the World, and to the Arm of Flesh.

2. For this fights against faith more than all, and nothing so opposite.

3. For this is the proper effect of the truth, to destroy the fleshly hopes in mans heart; and to root it out, that he may seek to another.

4. For till then, man never denies himself, till he be sensible of his real misery; and sees and finds no help in the World, or himself, to avoide it.

1. All the poor ease the World hath, is to nourish his hope; for all the good he hath is nothing, but feeding himself with hopes of more good; and so long as he can keep this conceit alive in his heart, he will not trouble God.

1. See the ground of his hopes. First, One hath the World, or thinks to get it; and therefore, he hopes, he shall not want. But *David* hoped, because God was his Shepherd.

2. Another hath Religion and the World, and therefore he hopes, he shall do well.

3. Another, he hath much light, and many feelings of joy, and he thinks, that all will be well; but none hopes in God.

2. See the endlesse goodnesse of God, that in crossing, blesseth them; and in destroying hope, stablisheth them in himself, when the restlesse heart is past hope; saying, I have gotten the World, and looked to my wayes: but the Rebellion of my heart is that, I have no hope; Then saith God, If thou hast no hope in the World, nor in thy Self; then hope in Me.

SERMON VIII.

Pſal. 81. 10, 11. *I am the Lord thy God, which brought thee out of the Land of Egypt. Open thy mouth wide, and I will fill it: But my people would not hearken to my voice, and Iſrael would have none of me.*

THis *Pſalm* is a *Pſalm* of Praiſe, ordained to be ſung in the Feaſt of *Tabernacles*; when from the fifteenth day, till the two and twenty, they feaſted in boothes; as Levit. 23. *To put them in mind, how they dwelt as ſtrangers in Egypt, and were thence delivered; and after forty years in the Wilderneſſe; where they dwelt in Tents, daily to be removed at Gods appointment; and thy to live by Faith in the Covenant:* Shewing the life of man, that though he dwelt in Tents, as *Abraham*; and have no habitation nor ſuccour, nor power to defend him: yet God helped them in all theſe ſtraits; wherein,

1. He exhorts them to praiſe God, with Pſalms and Inſtruments.

2. Reckons up the great benefits of God in their deliverance, both in *Egypt* and the *Wilderneſſe*; where he gave them a Law and everlaſting Teſtament.

3. Adding the promiſe, that he will be their God ſtill: if they will truſt and fear him: of which.

4. He ſhews a reaſon, why they ſhould have none other Gods, *viz.* becauſe he is their only God, *that brought them out of the Land of Egypt*; and confirms the promiſe, that he will be the ſame ſtill.

5. Then he upbraids them, and ſhewes; how, notwithſtanding all theſe mercies and truth; they forſake and would not hear him.

6. And ſo the righteouſneſſe of his Judgement in forſaking them, with an aggravation of his judgement; by remembring what they had loſt, and might have found. *I am the Lord thy God.* Why ſhouldeſt thou have any other God? I am only *He*; all thy devices have failed, but I was alwayes thy refuge;

none

none could help, when I helped: So that;

When man hath run through all Inventions and Luſts, yet none but God in Jeſus Chriſt, ſhall be his reſt and ſtay; and the heart ſimply believing, and acknowledging; this is only happy.

How often doth he urge this in the *Prophets? I am God alone, and beſide me, there is no other; who can meaſure the Heavens, or gather the Earth into his fiſt; who can tell things to come. I only have laid the foundation of the Earth.* The Prodigal would needs have others; yea, be a God to himſelf, but was fain to flie hither; *David*, Pſal. 73. confeſſeth, *I have none in heaven but thee.* Thus cryed the People, when *Elias* offered Sacrifice; *The Lord; he is God: the Lord, he is God. Pauls* righteouſneſſe was but droſſe; none but Chriſt, and him crucified.

1. All other things are but deceivable ſnares of Satan, and all our toyl and hopes are but our own ſorrows; for to this we muſt: and he muſt either be our beſt reſt and friend, or woe to us. Theſe may flatter a while; but he muſt give life; or elſe we die.

2. All things live by him onlie, much more mans Soul, which hath no life in any thing elſe, as the body hath.

3. This is the whole Law and the Goſpel.

4. And God and the Faithful are joyned, and made one in Spirit; like Father and Child, Huſband and Wife; ſo that, offer what thou wilt: they cry none, but my Father & my Huſband.

1. But the dark World, which is blind, hath incroached upon Gods Inheritance; and ſhut him out of the hearts of men: that they cry, *Any God, but this God*; So the *Jewes*, *any but Chriſt*; *Barrabas*, or any Murtherer: As,

1. See how the World and the Strength thereof is truſted and relyed on; that they lay with *Iſrael*, *Theſe are thy Gods, which brought thee out of the Land of Egypt.*

2. See how it is loved, and how it is ſought and delighted in.

3. See how the want and the loſſe thereof is feared, and ſorrowed for.

4. Yea, how willingly man ſaves, and becomes a ſlave to it; and yet this great a[illegible] this good, kind and merciful God; and his [illegible] not regarded.

2. So that [illegible] le hearted thing; caſts off all power [illegible] all things, but this only; and

and like a chaſte Wife, cleaves onlie to her huſband; and cryes, out, with *David* againſt all Satans tamptations:

1. When he offers plentie and fulneſſe, nay, none but God and his Chriſt. 2. When he offers Righteouſneſſe and Wiſdom to look at; nay, none but Chriſt.

3. When he threatens and drives man to ſeek to the arm of fleſh; nay, none but God and his power; yea, when he draws to ſin, through luſt, yet with *Joſeph*, *No, I cannot ſin againſt God.*

So that Faith is only the preſervative; As in the Martyrs; who, for this God, forſook Father, Huſband, Life, and all to be joyned to this God ſo good.

For while God was a God to *Iſrael*, all Nations fled before them, and feared them, no want nor miſerie ſurpriſed them; but they were filled to the full with all good and ſatietie; and while man ſits under his ſhadow ſimplie, he is ſafe; he needs no power of man to ſupport him; nor riches to fill him: For he hath a joy, peace, and riches, and goodneſſe, that the World knows not off, becauſe it knows not him.

3. Let everie man try, who is the Lord and God of his Soul. One ſaith, O! riches is the onlie thing; another, Nay, drunken and merrie companie is the onlie joye; another, Nay, youthful ſports, and pleaſures the onlie Heaven; another, Nay, the great *Babel*, that I have built for my honour; another, Nay, but I have none in Heaven, nor in Earth but thee alone.

which brought thee out of the land of Egypt. I helped, when thou waſt not able to help thy ſelf; I freed thee, when thou waſt a ſlave, and I delivered thee when thou waſt in danger, and I ſupplied thy want, when thou was readie to faint, and wilt thou have any other Gods but me?

For they thought not of it; *Moſes*, a weak man to deliver them, What ſtraits were they brought too, & ſtill he fred them; So that,

God ever witneſſeth his power, and truth, and love to man, in his greateſt weakneſſe and miſerie; and then doth man ever find God to him the neareſt.

What ſtraits was *David* in, in all thoſe bitter complaints; and *Iſrael, when they wandered in the wilderneſſe, and had no City to dwell in,* Yea, *out of the deep have I cryed, and thou helped me. So when we were in Egypt, wearie of that bonddge he brought us out.* Yea, the Prodigal, what ſtraits was he in; and was received to mercie: This is the Type of our great Redemption, manifeſted in

in the Goſpel. 1. For then doth man moſt purelie believe, and Gods love moſt apparent. 2. Theſe ſtraits and wants God brings man into; that he may ſhew man his power, and man may believe him. 3. Then doth he Seal up the truth of his Word and Promiſe, which man in fulneſſe calls a lie.

1. No marvel then, though we have but little appearance of Gods love, when we are readie to bruſt with fulneſſe; and ſatietie of conceit; ſin bites, but we feel it not; we can ſhift it off, and Chriſt came onlie to ſinful man; want preſſeth us not; need makes us not run: We live in *Egypt*, but we would live there and fill our bellies, and ſo ſeek no deliverance. For we feel no bondage, but know, that this *Pharaoh*, a devil; will root us out at laſt; as to *Iſrael*, when they fled to him for help.

2. So that ſtraits and bondage in our ſelves, and the World, makes God great to appear for, *where ſin abounds, there grace alſo*; O! what ſtraits were the poor Martyrs put too; when all was taken away; Their joy turned into ſorrow, peace and freedom into war, and bondage and jeopardie of death everie houſ: and yet, How did he deliver them? how did the light break out of that darkneſſe? *The wicked, who being in honour*, Pſal. 49. Yet dying, paſſe from houſe to grave with woe and welladay: Theſe paſſed from the priſon, to the fire with joy, and with ſinging; *I have ſeen, I have ſeen, ſaith God, the affliction of my people in Egypt. I remember my word to Abraham, Come therefore, and I will ſend thee to deliver them.*

But he cannot ſay ſo to us; I ſee the deſolate and mourning Soul of my people, lying groaning under the bondage of ſin; Nay, they are full, rich, and increaſed with goods, *&c.* Therefore, I will not caſt my Word upon them in vain; For they are not fit ſubjects for my mercie: A merciful man indeed hath ever an open heart and hand to the needie; So hath God: But the rich he ſends emptie away. The deliverance is more urged in the Old Teſtament than any work that God wrought; both by *Moſes*, *Samuel*, and the *Prophets*: And what wonderful Sacraments for remembrance thereof did God inſtitut, as the *Paſſeover* and *Paſcal Lamb*, becauſe it was a figure of our eternal redemptiō. To teach,

That the life, joy, & comfort of man is continued ſtill the ſame way of faith, and promiſe, and power of God, whereby mans was firſt fred, that this promiſe might ſtill live in man heart. *I am the Lord thy God which brought the out of the land of Egypt.*

1. For

1. For man is as weak in himſelf, and Satan as ſtrong as then; For as God gave life to man, and he only continues it; ſo he gives grace, and continues it: and thereby we live. His Word endures for ever: *Paul* was received to mercy, through grace; and the ſame Chriſt ſtill lived in him. So he often exhorts to continue in grace, and to be grounded and eſtabliſhed in grace; and to live by faith.

1. Not as wiſe unbelieving men, who having taſted of the good word of the Lord, and knowledge of the Myſtery of the Goſpel; with *Iſrael*; turn back into *Egypt*; or become wiſe and righteous in themſelves, and ſo caſt off the Covenant. And thus with many, they were ſinners; and God received them to mercy: But now, theſe worke it out; beginning in the Spirit, but ending in the Fleſh. Alace! Is ſin leſſe burdenſom than before, or thou leſſe guilty? or is God more beholden to thee, than formerly? Or haſt thou ſome ſtore whereby thou lives, no? as this was the firſt, ſo it muſt be the daily food to live by, even this promiſe, never to depart from us: But that man ſtill ſeeing and feeling thy burden of his rebellious heart; and thence cry and pray, and he ſhall be delivered.

2. It is not preying, pratting or talking; or ſoaring high into the air, or ſtoring Manna, or luſting after Quails; but to attend on his hand who brought us out; and will deliver us, if we be not lifted up above him, nor drawn from him; but with *Caleb* and *Joſhua*, reſt conſtant in his Covenant.

Open thy mouth wide, and I will fill it. As I have been a God of mercy, ſo I will be ſtill: *Aſk; and I will give thee*: renewing the promiſe, that they may ſtill believe, and cleave to him; commanding them, without any condition, on their part: for his promiſe is free, that neither ſin nor weakneſſe, nor failings: but open wide, and I will fill all thoſe wants; So that;

There is an endleſſe riches of love, truth and all goodneſſe in God, to ſatisfie all needs and deſires of man; which ſhall never be wanting to open and praying hearts.

With thee, is the Fountain of life; and in thy light, ſhall we ſee light, Iſa. 55. *Come, buy Wine and milk without money* &c. *and let your ſoul delight it ſelf in fatneſſe: Every one that thirſteth, Come; drink of the well of the water of Life, freely.* Luk. 2. *He fills the hungry with good things.* Pſal. 63. David *prayed, and he filled his ſoul as with marrow.*

1. For

1. For he fills all things with his fulneſſe. *With him is fulneſſe of joy; he ſends rain to the dry ground; he feeds the ravens; he cloathes the Earth with herbs: all things flow from him;* Nay, he hath ſo filled the treaſures of Nature, that there is not, nor can be a vocation; much more, there cannot be an emptie Soul with whom he had nearer Communion, than with all creatures; But if it be not filled with the Word, or ſomething elſe, *he fills it.*

2. For all things live by him; take away his power, and man dies; his bleſſing, and man wants; his Wiſdom: and man wanders: But our mouths and hearts are ſtraitned; We cry not, unleſſe to the World; there we open wide: ſaying, Give me riches, or I die, *&c.* So that the mouth of Luſt is like the grave, never ſatisfied: But to him we ſeek not; we are full, and our hearts are ſtraitned; We are like a man ſhut up in little eaſe: where he finds no reſt; and the Wall ſo thick, his cryes are not heard; and ſo none pities him: So we in the World, our hearts are pinched there; and yet the Walls of the World ſo thick; that the cryes of the Spirit is not heard.

When a man wants Bread, how plentifully doth he crye; with an open heart in true neceſſitie; and yet like ſleeping men, we dream of ſtore, and beg not.

1. We are all knowing, wiſe, and righteous, devote men, but not praying hearts; O! the heart of man that hath his ſenſes ſo bound up, and benummed as with opium; that he is fallen aſleep and prayes not; nor wants nothing, but to ſatisfie the Fleſh; for, if ever the heart were open, and cryed indeed, it ſhould be heard.

2. But know, that the time will come, when we ſhall cry and call, knock and weep, and not be heard; *Like the foolish Virgins*, and *ſhall* here: No, they were wiſe, and rich and righteous; and they cryed not.

3. What ever there reſtrains the heart towards God, and ſtops the cryes of the Spirit, is a work of Satan; though the faireſt gift that ever we received: But alace: praying dayes are gone, the time was, when thou went mourning and praying in thy Spirit all the day; and in thy verie dreams. and now thy verie prayers are but dreams; and all thy ſtore is but windie emptineſſe. Alace! haſt thou not as much need of his grace as ever? is not thy pride, and falſe knowledge as great a ſnare as ever? was thy wanton ſins; yes ſure, and as odious to God.

But my people would not hear my voice: Here is his up-braiding of *Israel*, for their ſecuritie and hardneſſe; appearing chiefly herein, that they caſt off his Word, *and would not hear*; Nay, caſt him off; *and would none of him*: This is a fearful hardneſſe, that caſts off God and his Word; and ſought other inventions. So that

When man caſts off the Word of Chriſt, all bleſſings and joyes is ſhut up from the Soul of man; and when he caſts off God from being his God; death & deſtruction muſt needs follow.

So to *Adam* and *Saul*: and this is complained of by the *Prophets* more than all, Pſal. 50. *What haſt thou to do to take my Word into thy mouth*; *and haſt caſt my Word behind thee*? And this was a fearful ſign alwayes, of the hardneſſe of the *Jews*: *That they would none of Chriſt, nor his Word, as* Joh. 10. *I told you, but you believed not*; *nor they would not receive his Teſtimonie*: Nay, Joh. 1. *The Word of the Father was ſent a light into the World, and to his own, but they received it not.* And here *Iſrael* believed not his promiſe, that God would do thus to them; nor have God to be the ground of their reſt.

1. For when man caſts off his Word, and Chriſt; he is put to other ſhifts, and ſeeks other inventions; and walks in darkneſſe, and knows not whither he goes; Like an unfaithful Son, who dare not truſt the truth and love of his Father that hath brought him up; but layes up a portion in ſecret, and gets friends abroad; and after a while, being thereby hardened caſts off the Father quite.

2. For the life of the ſoul is hid & laid up in this Word, Pſ. 3. 5. *Our life is hid with God in Chriſt.* Forſake this, & forſake life; It is the treaſure of the Kingdom, all good is promiſed here; the Soul hath no certaintie nor foundation, but in this promiſe in Chriſt.

3. For God hath ſent his Word and Chriſt into the World to ſeek out the forlorn ſpirit of man, that is miſled by the fleſh, and covered under the vail of the World; ſaying. Go ſeek and find out that deſolat ſtranger. Thus he offers life, if it will return; But in ſteps the blind Reaſon, and Wit, and Fleſh of Man, ſecretly whiſpering: Now this is a blind way: Firſt, lay a good foundation; get the World, and ſomething to look at, then truſt; ſo alſo, be circumciſed and keep the Law, and then believe: Still the Soul a little enlightened by the truth, ſaith: But ſure this is not the way; me think, I hear, and ſee fair way opened, and that is, Chriſt is only *the way of Life*; no ſaith the fleſh, Unleſſe we be circumciſed Chriſt cannot profit.

1. Thus

1. Thus in all unbelieving hearts, the Word of Christ is still cast off; for first, 1. It is foolishneſſe to it that a man ſhould forſake the World, live by faith, follow God with *Abraham*, he knows not whither, ſuffer the loſſe of my own Will; nay, of my Wit; nay, of my Life; and all this is a fooliſh way.

2. And it croſſeth the heart of man, (which he will needs have) for rather than he will want that, he caſts off Chriſt himſelf with him, in Matth. 19. *He went away ſorrowful*: So that mans infidelitie is ſtill nouriſhed by fleſhlie Reaſon; and fleſhlie Luſts, which fight againſt Faith. 2. Thus the World truſts any thing, rather than God and his Word; For, 1. The World ſaith, Hearken unto me, and ſeek me, and ply it; and be diligent, and I will fill thee with fulneſſe? and thou ſhall not want.

2. So luſt calls, Come, I will fill thee with mirth, and put away ſadneſſe; delight thee with pleaſures; & yet the heart is ſorrowful.

3. So Reaſon, I will lead thee the good and ſafe way; behold thy Righteouſneſſe, Wiſdom, *&c.* What needs thou fear Theſe are the promiſes of God, and of his Word.

4. Nay, ſaith Chriſt, Theſe will fail; *but come thou to me, and I will eaſe thee, and deliver thee, and redeem thee from all bondage.*

3. Nay, We, that are traders in this Word; yet how is the heart ſhut from the ſimplicitie of the Goſpel; & ſo gets no good thereby.

For, 1. We gather concluſions from it by ſtrength of Witt and Art; We frame it to our conceit: It begets ſtrong opinions in us; and we frame tricks, and ſelf-holie devices all out of it; which are but the Froth of our fleſhly brains: But believing, not from a broken heart, tender & relenting. We call opinion believing, and ſo as among men, it is too true a complaint; That plain dealing is gone: So in Religion, plain dealing is loſt. We profeſſe the Word, and trade in it; and caſt it off when we have done.

2. Or we confound Law and Goſpel; becauſe neither hath power in us; We ſet one in the room of the other, and make the Goſpel effectual by the Law; and not the Law fulfilled by the Goſpel.

3. Or we make the Word ſubordinate to man, and not man to it, laying a foundation in our ſelves of good qualities, and building the promiſes thereon; when it is free without condition. We judge the Word, and are maſters of the Scriptures, and are not guided and governed with it.

4. Or we ſeek a ſign or a wonder, that may confirm the Words

vvord to us, that we might feel ſome joy and peace; that vve might know ſome aſſurance: But he ſaith, I have given thee a ſure Word, to believe that; but in all, we caſt away God and his Word: and hence it is, we get ſo little good by it.

5. But happy he, that ſticks to this God and Promiſe; it ſhall not fail: ſpeak the Word, and my ſervant ſhall be whole. What a mighty Faith, that believed that Word, and was healed?

6. But this ſhall be a heavy Word one day, when the Son ſtands condemned at the Bar; and the Father ſaith, Now thou ſeeſt, what is become of thy Rebellion. I was thy Father, and never wanting; or did I ever fail thee. I promiſed, thou ſhould not want, and gave thee my Teſtimonies. I ſent my Son, a man like thee; he brought my Will to thee and my Promiſe, but thou would have none of me; but thou would have the World, and follovv thine own Will: Thou truſted in thy ovvn Povver and Wiſdom, and Righteouſneſſe, and Holineſſe: Novv plead, if thou can; therefore, not I, but that Word vvhich thou haſt caſt off, ſhall judge thee.

Then I gave them up to hardneſſe. When mans heart is turned from the Word of Truth, he uſually hardens in ſome fleſhly vvay; So that,

> No greater judgement befals man, nor ſurer ſign of Gods deſtroying Wrath; than vvhen God ceaſeth to call, and vvorke vvith man; but leaves him to the luſt and hardneſſe of his ovvn heart.

Thus to the old World, *I will no longer ſtrive with man.* Rom. 1. *He gave them up to vile affections.* The *Gentiles*, he ſuffered them to vvalk in their ovvn Wayes and Counſels, Joh. 17. *I pray not for the world*; Theſe he leaves, if man have taſted the good Word of God, *&c.* and fall from that Word, he is left impenitent. Thus the World, vvhen a man grovvs hardned, that the Father can do no good, then he caſts him off.

Two things hardens above all. Firſt, Fulneſſe of the World. Secondly, Knovvledge of the Word, without the power thereof.

1. What may we then fear, when all our former working hearts, are turned into hardned knowledge and preſumption. For Firſt, where is our weeping and mourning dayes? where is that melting and trembling of heart before the Word? Where are thoſe cryes and prayers after Chriſt and his Truth. Nay, all is

turned

turned into ſecure talking, or dead-hearted profeſſion; that now it is but a dead Letter. God is not with the Word, ſo that we may ſay as Deut. 5. *I have heard all your words*, But, O! that there were ſuch a heart; we fear the plague and ſword, and tremble when it approacheth; but no judgement like to this, when God leaves us to all theſe, and ſuffers man to walk in his own courſe to his deſtruction.

2. But well-worth tender hearts, whoſe minds are drawn from the World, and from all things of himſelf; what ever he feels, yea, though but death and ſorrow; yet joy and peace ſhall come, and he will ſoon confound all enemies.

SERMON IX.

Exod. 12. 21, 22, &c. *Then Moſes called all the Elders of the people of Iſrael, and ſaid, Chuſe you out, and take for every houſe a Lamb, and kill the Paſſeover: And take a bunch of Hyſop, and dip it in the blood that is in the baſons, and ſtrake the lintel, and the two poſts of the door with the blood*, &c.

WHen God intended to bring *Iſrael* out of *Egypt*, *viz.* Man out of the bondage of ſin and Satan, and bondage of corruption; He ſends *Moſes*, *Aaron*, and the *Prophets* to guide them according to his will; according to the promiſe made to *Abraham*, and now to be accompliſhed by *Moſes*. Firſt, He ſends him with a ſtured confidence of his *aſſiſtance*.

2 He hardens him againſt *Pharaoh*, and ceaſeth not plague *Pharaoh*, till he make him yeild, though againſt his will; and ſo makes way for the deliverance of *Iſrael*; *Iſrael*, a figure of the Kingdom of Chriſt:

1. As they lived in *Goſhen*, where was light and plenty; yet in bondage under *Pharaoh*: So we under the light of the Goſpel, yet bound in infidelitie, and luſt of the World.

1. Becauſe, we ſtick not to the Covenant, or becauſe the time is not yet come.

2. Though the promiſe was made to *Abraham*, and ſtood faſt in him; yet for the preſent ſaw little hope of deliverance, ſo we

though the promise be revealed in Christ, yet to our unbelieving hearts, little hope of deliverance; But still in bondage under Sin and Guilt, and the World.

3. When they were past hope, after four hundred years bondage: God sent *Moses* to deliver them, by an unlikely way, even nothing but the Word of God: So, when we see least likely-hood in the flesh, God sends a mighty Word to destroy sin, and to restore us to freedom.

4. After he had laid manie judgements upon *Pharaoh*, still lesse hope for *Israel*; because he hardened and grew more raging.

So with us, after the Word hath discovered man to himself; he sees no hope, but burden, and bondage doubled.

5. Yet after they were brought out of *Egypt*; yet far from the Land of rest, because they walked not in the life of the Covenant, but after their own lusts; So we have much to be suffered, and our Will and the World to be crucified: But when he intended to bring *Israel* indeed out of *Egypt*, then he destroyed the first-born, even the strength of *Egypt*, in whom their name and power was to be continued; and so he dealeth with us, *viz.* When he intends to deliver the captive Soul of man out of the hand of Satan, he destroyes the first-born, *viz.* Our infidelitie, and all that power and strength which Satan reared up in man, and so brings *Pharaoh* low, So that,

God never delivers his people, and brings them into rest and libertie, till he hath first made them weak; and brought down their strength, and laid them low in lamentation, and woe, Psal. 107. 12. *He brought down their hearts with heavinesse*; So with the *Prodigal*, and with *Paul*: He struck him blind to the earth, and took from him all his *Pharisaical* strength, as Phil. 3. Yea, *Davids high mountain must be taken away, that he may seek to God and be delivered.*

1. *For all that which is born of the flesh is flesh*, and must be destroyed; else, how can the Spirit live and be free; all that strength we have, whether of confidence, assurance, joy, *&c.* arising from Riches, Wisdom; Power, and other gifts and qualities of nature, are but power, whereby Satan rules in man; *Pharaoh* was Gods creature, but perverted against God, and thought

thought to keep *Iſrael* by ſtrong hand; So all the riches, wiſdom, *&c.* are his gifts but perverted; when we think to live and ſtand by them: Therefore, muſt down.

2. Yea, *Pharaoh*, and his hoſte muſt be drowned in the Sea, even in that hearty, ſorrow and deep humilitie, that will drown all Pride, and ſelf-righteouſneſſe; or, what ever elſe lifts up man.

3. Thus doth God bring man to truſt him, by making void all other ſtrength to truſt to.

4. For all divinity, power and ſtrength is affirmative, or poſitive in Chriſt; only negative in us: In denying, in forſaking, in crucifying, *&c.* So that Chriſt may live poſitivelie in us; which cannot be, till the chief of all our ſtrength be ſubdued.

1. But do we not with *Pharaoh*, ſtill harden our hearts; and will not yeeld, though God ſend Famine, yet, we recover, and harden thereupon; Though Plague, we eſcape and live; and we depend thereon; We ſee and taſte ſore plagues; but the World, or ſomething creeps in, and ſhuts us up in bondage and darkneſſe.

Nay, though we feel ſmart, and want; Yet, we *Pharaoh*; Satan, Mammon lives in us; and we cleave thereto; for *Pharaohs* hardneſſe is in us all in the Root.

2. Well were we, if our Firſt-born, even all our fleſhlie power and conceit thereof were ſlain, and that we were brought low enough in the fleſh, that *Iſrael*; the elect ſoul of man, might paſſe on towards reſt, according to the promiſe.

3. But the worſt of all is, we feel no bondage; nay, we fear our firſt-born ſhould die: The World is no burden, but a pleaſure, Sin no ſorrow, but delight: We like ſo well in *Egypt*, that we dream not off, nor deſpare not a departure.

4. But if God mean us good, he will kill the firſt-born of *Pharaoh* in us, and that by his only Word, and Meſſenger. *Moſes*, a ſilly man; and yet God performed everie Word that he ſpake, ſo we fight againſt the power of darkneſſe in you; elſe, were it more pleaſure to us to tell you of Life and Freedom; But it is not our meſſage, We muſt firſt deſtroy *Pharaoh*; and then *Iſrael*, the poor bond Spirit of man ſhall flie and be ſaved.

5. There will come a deſtroying night to all men.

Then Moſes called the Elders of Iſrael. Now before

Israel was to depart: He ordains the *Passeover*; that seing there should be such a destruction, lest *Israel* sho uld therefore doubt of the promise; he gives them a sign or token of safetie, As Christ did, *when the Shepherd should be smitten, and desolation seen in the Earth, and that Christ was to leave them; then he gave them the Sacrifice of his death*, to assure them, though he should die, and they suffer afterwards; yet, this should be a sign and seal of their deliverance from death and hell; Therefore, he 1. gives a command to keep the *Passeover*, ver. 21.

2. He prescribes the manner, *Take the blood*, &c.

3. He adds the promise, *For when I see the Blood, I will passeover.*

4. The stablishing of this as a perpetual ordinance to *Israel.*

In the first, he layes down the matter of the Sacrifice, the latter how to be celebrated: This ordinance was called the *Passeover* of the *Lamb*; the other was called the feast of the *Passeover.*

This was to be eaten in their private houses the fourteenth day of the first moneth *Nisan*; the other was to be kept seven days, and was called the feast of the *Passeover* or *unleavened bread*: So that this is properly the *Passeover*, the other the *Feast*: This is the sacrifice of their deliverance that night: the other a Feast of rejoycing for that deliverance, Wherein their was a holy convocation the first, and last day, &c. *A remembrance of the Lords mercie to them, and a teaching to their Children.*

1. The matter of the Sacrifice was a *Lamb* of the first year, figuring Christ a *Lamb* without spot.

2. The taking of the Blood and sprinkling, it was a figure of his Death; So that all this, was but to lead *Israel* to Christ, and to wait on the Promise made to *Abraham*, That though they should hear a cry throughout all *Egypt* for the death that was among them; Yet that they should stick to that Word, and behold this sign, that they should be preserved. So that,

The whole Word of God, and all the Sacrifices given to the Church, are given to lead man from all things to Christ; and the stedfast sticking to his Word and Promise, whereby they shall be preserved in all extremities, Isa. 55. *Behold, I have given him for a ensign*, or *witnesse to the people.* 1. Cor. *He is our wisdom, Righteousnesse*, &c. Joh. 14. *I am the way, the truth, and the life; My servant whom I have chosen, My beloved*

loved, in him whom my Soul delighteth: All the promiſes in him are, Yea, and *Amen,* They all run upon him *in Chriſt, through Chriſt, by Chriſt*; And this was the Word of the Father, *who was in the boſome of the Father; The Light and Life of men; He took fleſh, and dwelt among us; and God hath laid help on one that was mighty; and as many as believe this word, ſhall not periſh, but have life.*

1. For ſuch is the diſtruſtful and unbelieving heart of man, that he hath given all things to draw him to believe, His Son in the fleſh, and fleſhlie Sacrifices and ſignes, that man may ſee the accompliſhment of the Word before his face.

2. For the whole Word of God is nothing elſe, but a declaration of Gods purpoſe, touching his pleaſure, towards man and that Salvation which he determined in Chriſt; only declared to man, that he may believe; And therefore, hath given him the Word; Chriſt, Sacrifices, and manie wonderful miracles and great works on *Pharaoh*, and all enemies, that they may wait on that Word, and ſtick thereto.

3. And thus Chriſt himſelf dealt with his Diſciples, ſaying, *You are all ſory to hear that I muſt leave you, And believe not that I ſhall riſe from the dead; your hearts will be ſhaken this night; but I ſhall die, and riſe again; and that I will be preſent with you by the Holy Ghoſt, whom I will ſend, and abide with you; Take, and eat, this in remembrance of me, that ſo you may not flie to any other help nor be diſcouraged with any temptation in the world: For I will be with you, and not forſake you; Therefore, when ye meet together, eat this Paſcover; and feaſt, and make merrie in me. For though I will judge the world by my word, yet I will paſſeover you that believe my word, and in my Name.*

1. But, woe to the World, becauſe of unbelief; God hath promiſed, and that Word ſhall be performed in Chriſt to all believers. This he hath Sealed by manie ſigns, and yet we believe any thing rather: The World promiſeth, and ſheweth lying ſignes; and we believe; Satan promiſeth, and ſheweth lying wonders, and we believe; But God hath given his Son, and we believe not; *This is the condemnation, that light is come into the world,* &c.

He hath given ſignes, and yet we believe not, he hath

passed over others, and saved us from great dangers; and still we believe any thing before him.

2. Yea, and of all things, men are least led hither; any thing but Christ: We get knowledge by the Word, and depend thereon, and proud thereof; it lifts us up, but brings us not down to seek hither. Nay, by this word we will needs comprehend God and his Power without Christ; *when all power was given to him*: Yea, of all other, the Righteous and Religious man could not abide him, nor, walk his ways, as *Scribes* and *Pharisees*; So we become righteous, and will live thereby: We run into a thousand opinions, and devices, and inventions, but Christ despised of all. We provide Lambs and feed on them, but not on Christ.

And yet we see Gods way was alwayes a low way; He, a silly Lamb, and now ordinarie food of Bread and Wine; that hereby, he might reveal the great Mysterie. They are poor and common, that he may crosse Mans curious devices, and that the flesh may see no beautie in them, but in him onlie.

1. There is outward Elements set before the common senses of man.

2. The Word, to inform the understanding.

3. And Christ and his Spirit to feed the heart, and spirit of man, that he may believe.

4. So that all the Word and Sacrifices are nothing without Faith, as in Heb. 4. This leads past all figures; Yea, when nothing appears but Death, this finds Life. This gives a place in the heart of man for eating of the Lamb; *Bread* and *wine*, a silly thing, where the heart is not led further.

It is not knowing, talking, or doing the thing, but believing that Word, and resting thereon; Now, the use and manner of the Sacrifice lets us see the life thereof, *the sprinkling of the blood*, the death of Christ; that in his death is accomplished our Redemption; *The Lamb without spot*, him, who was innocent, doing good; loving all, hurting to none, in whom dwelt all righteousnesse, and yet he must dye, that we may live.

In this, death is the assurance, that by suffering comes life; when this Blood is sprinkled on the heart of Man, that the eyes of man be still here, in all wants and straits; to wait

in

in Faith, here to receive life: As alſo, by death, and ſuffering, the loſſe of all things in patience, we are through faith made Victors over all. The ſprinkling of the Blood, was a ſign to *Iſrael* of ſafetie, and of their deliverance to come: So to us. This Sacrifice is given, to draw our eyes from all other things to Chriſt only.

SERMON X.

Iſa. 28. 14. 15. &c. *Hear the Word of the Lord ye ſcornful men, that rule my people, which are in Jeruſalem; becauſe ye have ſaid, we have made a Covenant with Death*, &c.

IN this Chapter, is laid down the woes denounced againſt *Iſrael*, for their hardned ſecuritie, and contempt of the Promiſe of God in the *Meſſiah*; whereunto, through fulneſſe they were fallen. For fulneſſe begot Pride, and that made them even drunk as with wine; and ſo careleſſe and ſecure.

1. He pronounceth the woe, & then ſhews their preſent eſtate.

1. Under pretence of their priviledges, they were lifted up in Pride.

2. Beſotted with World and ſenſual pleaſures, as men drunk with wine, and hardned in all. Two things made them proud,

1. Their priviledges of being Gods people.

2. The fulneſſe of the World, and long peace; and this defection was grown general.

1. The People, they were lifted up with a ſingular conceit.

2. The *Prieſts* and *Prophets* were grown drunk and beſotted.

3. Their Princes were high minded, and ſcorners: And ſo at laſt; in theſe Words he proceeds to judgement againſt *Iſrael*; ſhewing what ſhall befall them, and ſo Propheſies of the Captivity following: In which, he declares formally as in all Courts of juſtice, for the defence of the King his Crown and Dignitie: For therein the cryme being notorious in the Countrey, & appearing ſo before the inferiour Officer; they are referred to the judge, ſpecially ſent by the King; before whom they are to receive their final tryal & judgement according to deſert: Where, 1. They are called to the Bar, then the Judge nent preferred, & found witneſſes produced; ſo judgement and execution. So doth God here, He calls

them to the Bar; by their names, ſcornful men, that rule *Iſrael*. He prefixes the inditement againſt them, becauſe they had caſt off the Word of the Lord by carnal confidence and ſecuritie; and ſo were hardened againſt God: Which confidence appeared in three particulars, wherein they promiſe ſafety, though God had threatned the contrary. 1. From Death. 2. From guilt, and Hell. 3. From the Croſſe, together with the ground thereof, vanitie and falſhood.

Three Witneſſes he needed not, for they out of their hardneſſe confeſſe; He proceeds to judgement; wherein he, 1. He layes down the ſafe eſtate of *Sion*, the Church; in that he hath there laid the Foundation and Corner-ſtone, Jeſus Chriſt; and the ſafety of all that build thereon, *He that believes*, &c.

2. And then the judgement of the enemies, as 1. That they ſhall have right judgement by him. 2. That he will diſannul all their hopes of ſafetie, &c. 1. Note their preſent condition, and what had brought them to it, *viz.* Their fulneſſe, and peace, and conceit of their priviledges above others; So, that had made them now ſcorners of Chriſt, and his Word, by the *Prophets*. So that,

> Long peace, and plentie, eaſe and fulneſſe in the World, covered with a conceit of Redemption by Chriſt; doth uſually harden man againſt God, and cover man from himſelf, that Chriſt and his promiſe; his wayes and Religion are deſpiſed and little ſet by: Which, for the moſt part brings a heavy day in the end.

Thus the old World mocked at *Noah*, and Pſal. the 10. *Tush there is no knowledge in the moſt high*, let him do his Word, that we may ſee it; Thus the *Phariſees* being full, deſpiſed the righteouſneſſe of God, and made a mock of Chriſt; See what end it brings. Prov. 1. *Becauſe they deſpiſed my counſels*, &c. *Therefore ſhall they eat the fruit of their own wayes*. As in *Conſtantines* time, when the Church enjoyed reſt from their enemies; and that they had peace through the Chriſtian World: Men became wanton in knowledge, and fell from the truth of Chriſt, into foul errors, to the very denying of Chriſts Godhead, and the Holy Ghoſt. So in times of peace and fulneſſe, Religion is made but a matter of diſcourſe not of practiſe.

1. For

1. For two things make all things esteemed, Necessity, Delight: But when the heart is fatted up with the World, he feels no want of Christ. And for delight, he hath none; for he never felt the sweetnesse of his Love and Reconciliation.

2. For the fulnesse of the World embraced, eats out the life of Religion: As the thorny ground choked the seed, and *Davids* high Mountain: And Christ saith, *How hardly doth these enter into Heaven.* So that, though the World laugh and seems pleasant for the present; yet in the end, it is a miserable comforter. For, though *Israel* was now full, and despised the honny Comb of Christs death; yet afterwards, were carried captive; they were forced to sit by the waters of *Babel* weeping, and drink their own tears; as those, Psal. 37. *who had what they desired, yet were they set in slippery places; and suddenly went down to hell.*

1. This is too plain in experience; peace and plenty have been our portion many a day: We feed of the fattest, and baist our selves before the fire; we feel no smart, as do others; nor are we pinched with famine, nor hear we the fearful noise of the drum: nor are we affrighted with the terrors of an army. We dwell safe under our Vines, and are not driven from our habitation, as other our neighbours; who are glad to forsake house and harbour, lands and riches, to save their own lives. We play with our Wives and Children, and sport our selves with them for company, when others hearts are broken with cries and lamentation of Wife and Infants; and knowes not how to save them from that approaching destruction that is coming: And yet, what effect hath this wrought: even like those in *Zephaniah* 1. 12. which say; *Tush, God will neither do good nor evil; and tush, we shall feel no evil.*

2. But look for it, for where this goes before, the other will follow after. If *Sodom* mock at *Lot*, *through fulnesse of bread*, yet God will meet with them. And if the *Pharisees stumble at this stone, and will not have this man to reign over them, yet the falling on them, shall crush them to pieces; and destroy those his enemies.* But *Israel* would never believe warning, till it fell upon them.

3. To be crossed then in the World, and to suffer want reproach and persecution; is a safer way than prosperity. For, by the one, man is driven to God; for want drove the Prodigal to his father: and hereby, the flesh is weakned and crucified, but

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by fulneſſe made ſtrong; and no judgement nor bondage ſo great as this Security and Hardneſſe and Slavery to our own Paſſions. But woe and alace to the poor World, who have not the World, and yet deſpiſe Chriſt moſt of any; For they are left to their own diſſolute Wills and Luſts, and want education in Gods Fear as much as meat: And therefore it were to be wiſhed, that the courſe begun might be continued.

4. But it is a fearful thing to make a mock of Chriſt, and ſet lightly by his Word, and to be ſo far in love with the World, that we eſteem not his Word; it argues we find little good therein, and little comfort by the Promiſe: For what we find any good in, we highly eſteem of; and what would pull us from our pleaſant pleaſures, we cannot endure: Therefore was the word of the Prophets ſo unwelcome to *Iſrael*, ſo to us. For firſt,

1. The doctrine of Faith, we count fooliſhneſs and uncertain.
2. The doctrine of the Croſs, impoſſible.
3. The doctrine of Obedience, bondage and needleſſe.
4. The doctrine of Death, moſt unwelcome. Yea, what account do we make of the World, what care and contending about it, and yet how lightly we paſſe over Chriſt and his Word? But take heed, for this grows from ſetting light to ſcorning, and then to perſecuting of it.

5. Pray we then with *David*, that we fall not into preſumptuous ſin; For this is that Word that muſt ſave thee, and that Chriſt, that muſt redeem thee; and that Promiſe that muſt comfort thee.

And thou little knows what thou ſcornes, even that, which at Death muſt be thy beſt friend; but how can we look for him to be a friend at Death whom we have deſpiſed and ſcorned all our life.

Becauſe ye have ſaid. Here was their carnal confidence, Preſumption, and Fools-Paradiſe; wherein they bleſſed themſelves under the ſhelter of Vanity and Falſhood, they would not hear of Sin, Guilt, and Death, and the Croſs; but thought they had a device in wit and the world to put off all theſe. So that.

All men naturally labor, by all wit and inventions to put off the evil day far from them, and ſecurity and preſumption; to give reſt to their reſtleſſe hearts, rather than to feel the evil in themſelves, that they may find reſt through mercy in another.

So

So the rich fool, much goods for many dayes, ſo *David* bleſſed himſelf in his high mountain, and *Iſrael* by the Ark. Thus the *Phariſees* covered all under pretence of Holineſſe, but all in vain: Nay, all cry, Peace, peace.

1. For man is lothe, to ſee any evil approaching to himſelf.

2. And mans mind muſt have ſomething to bear it up, if not Chriſt, he runns to vain ſhifts.

3. Man is fallen into an evil eſtate of heart, which all creatures are not able to help, and he put to his ſhifts to keep it off as long as he can, For the fear of Hell and Death, is a little hell: Theſe three evils purſue men, firſt.

1. Guilt and Fear of Hell, like a worm, gnaws daily; and but for theſe, man would live merrily in the world: Thus he makes a covenant with either, by forgetting or by flattering the Law, and ſtabliſhing a Righteouſneſſe of his own, or preſuming of mercy a far off.

2. The evil of Death preſſeth upon us, and threatens to make an end of all Joy, Pleaſure, and Riches, and leaves no Hope to man; thus we put off many dayes, and think we ſhal yet live long, when men of our age are gone and forgotten: but it haſteth upon us daily.

3. The evil of Adverſity pincheth daily, now this Croſſe, that Loſſe, this Sickneſſe, that Want and Trouble; this we hope to prevent and recover, and bow down in fear and baſeneſſe, and husband all ſo well hereafter, that we ſhal enjoy better dayes, when it is impoſſible to order all things according to mans mind.

So that, all theſe are but vain ſhifts, and falſhood; But the only way is with Chriſt, to take the evil day and croſſe upon us.

1. For guilt to ſee it, and bear the indignation of the Lord, and with the Prodigal cry out dayly, *We have ſinned*, &c. And wait on Him that hath overcome Hell and Darkneſſe, and now ſaith, *O Death where is thy ſting? Hell where is thy victory?*

2. And for Death, no Covenant to be made with it; but ſeeing the vanity of the World, to meet it joyfully, and ſay, Thou canſt do me no hurt, but take the World and the Life which I eſteem not, and open a door to that life which I ſhal enjoy.

3. And for the Croſſe, no way to eſcape it; But Patience and Subjection

ſubjection to the Fathers will, who knows, what is beſt to tame our proud hearts, and to croſſe us in that wherein we dote. And herein appears his love, that he will ſuffer us to enjoy nothing that will hurt us; but even this ſhall turn to our good.

Thus we all ſtrive to put evil far off, and to ſhufle over the fearful dayes. We now think lightly of them, and play with waſters; but when we come to graple with death, we ſhal find it no play game, Look for it, for an evil day is coming; and happy he that is prepared for that day. Take heed, leſt at any time our hearts be oppreſſed with cares of this life, or luke-warmeneſſe.

Thus ſaith the Lord, Behold, I lay in Sion. Here, He firſt layes the foundation of reſt in the Church, that though it fare ill with his enemies; yet is his Church built upon the foundation of free mercy in Chriſt, and his truth revealed by him ſhall ſtand againſt all ſtorms: So that,

God hath laid in his Church, and conveyed to his People a foundation of reſt in Jeſus Chriſt; which ſhall preſerve them againſt all croſſe of Death and Hell, and no ſtorm ſhall be able to overthrow it, Pſal. 125. *They that truſt in the Lord, ſhall be as Mount Sion.* Mat. 7. *They that build upon the Rock, ſhall abide the Tempeſt.*

David calls him a *Rock of Stone*, and *Peter*, the *Corner-ſtone*. For this is propheſied of him, Iſa. 9. *His Name ſhall be called Wonderful Counſellor, The mighty God, the Prince of Peace*, &c, *Other Foundation, can no man lay.*

1. Thence it is ſaid, Heb. 11. *That faith is the ground of things hoped for*; becauſe Chriſt, whom faith only reſts on, is unchangeable to his.

2. And the promiſe in him, is, *Yea*; and *Amen*: Though in us oftentimes it is *Nay*.

3. This is that, whereby *Adam* was reſtored, and firſt laid in him; whereby *Abraham* was preſerved, and *Paul* delivered in greateſt extremity.

This foundation is, *Jeſus Chriſt, the Son of God; Lord of the Covenant, the ingraved form of his Image, given of the Father for the Reſtauration of man; to whom he hath given all power in Heaven and in Earth: and hath hid in him the treaſures of Wiſdom and Knowledge*: and the heart of man built on this foundation by faith thereon, cannot fail.

But

But the Church of *Rome* hath tranſlated this foundation from Chriſt to the Church; from head to members; from that, Mat. 18. *Super hanc Petram*: and ſo they have the determination of all truth; and it to be received and believed, becauſe of their teſtimony.

And ſo, that Chriſt is to be believed becauſe of the Church; and not *& contra*. And thus they pervert one Article of the *Creed*, to bring all mens heads under their girdle; and that they may ſit in the Conſciences of men, and do what they liſt, without controle. They ſay, We are not only to believe the Church to be, but to give credit to it. To underſtand the difference, note *Auſtins* diſtinction of Faith; in regard of the object.

1. *Credere in aliquid*, to believe and put confidence in one.
2. *Credere alicui*, to believe, or give credit to one.
3. *Credere aliquem*, to believe that one is; or after this manner.

To believe in one, hath reference to God only; becauſe, the object thereof muſt be both *verum & bonum*.

To believe or give credit to one, hath relation to his object; as to *objectum formale*, a principle for whoſe ſake.

To believe one to be, hath relation, as *ad objectum materiale*.

The firſt, we agree in. And as for the ſecond, we ſay, The teſtimony of the Church is of all humane the greateſt; and can never err in the whole, nor foundamentally.

They ſay, *Credo Eccleſiæ*, as to the formal cauſe; for whoſe ſake, we are to believe all Truth: and ſome of them, that was inſerted, *tanquam illam, cum omnia alia credendi*. And ſo, they make it a foundation of faith; upon whoſe credit, they wholly depend. And this is the difference, and this we deny.

1. Becauſe, the *Grammatical Conſtructions* will not bear it; *Credere*, being taken to give credit, is put with a Dative Caſe, and an Accuſative Caſe; as in the *Creed*.

2. Becauſe, there is no ſuch certainty in their Church for man to depend on; but that which muſt be the foundation of Faith, muſt be a thing certainly known and determined what it is; not the word but the thing. For faith is not verbal but real: But according to their own aſſertions, the Church is a thing to them not certainly known or determined what it is.

Their

Their Doctors divide the Church into the (Christ.

Church { Essential, The Convocation of all that believe in
Representative, The Bishops in a General Council;
Or, Council of Cardinals.
Vertual, the Pope only.

And of these we agree not, which is the Church, on which we must depend. Some will have the Essential, as *Tride. Catech.* and *Gloß.* upon *Gratians Decrees*, which are Popes own law.

2. *Cap.* 24. 4. 1. Some others, seeing this could not be, because it could not be known; conclude it to be representative, as *Bellarmine, Herson*, &c.

3. But the *Jesuits* of late, fearing this would prejudice the Popes Supremacy too much; concludes it is the Church Vertual, the Pope only or alone.

And so while they boast of the Church; their Mother; they mean nothing else but the Pope, their Father. What foundation can there be here for man to rest on?

But we have a sure word of the Prophets, and a sure foundation, Jesus Christ; than which none other can be laid.

1. The ground then of all uncertainty in all things is, because we build without this foundation: One man layes a foundation in the World; another, in Wisdom; another in righteousnesse: and uncertain in all.

2. Take heed of stumbling at this stone.

1. Either at his sufferings, as *Peter*; and the Disciples, at his death.

2. Or, at his poverty and low estate, as the Worldling, *Matthew* 19. and 21.

3. Or at his mercy and love, as the *Pharisees* that judged him.

4. Or at his Holiness, crossing our lusts.

3. See the certainty of believers. 1. They have a sure foundation, a tryed stone that abides the storm; a precious stone, full of treasure; a corner-stone, that joyns altogether in love.

He that believes, makes not haste; or shal not be confounded: For he seeks no vain shifts, but sits in death and darkness; by faith, waiting and sticking to this foundation, till the light shine out of darkness. So that,

The only rest to man in all straits, is the sticking to Christ by faith; and waiting on the promise which shall be fulfilled in time.

Abraham

Abraham waited four hundred and thirty years, *Iſrael*, ſeven in *Babylon*, *Iſa.* 30. *Your ſtrength is to ſit ſtill.*

1. For God hath ſet a time appointed for every work; like a nurſe which hides her ſelf from the child; till it thinks it hath loſt her, yet ſtill hears its cryes, and comes in time.

2. God knowes it is beſt for a man to keep him under as yet, till his will be ſubued and luſt abated.

1. But the blind World will needs run before their guide, and will now have it, and ſo forſake God and his Promiſe.

2. Weaklings, who would have reſt aſſoon as they feel any diſquietneſſe.

3. Others that will ſee things before they fall, and ſtumble for the preſent.

4. Wait thou weary heart, make no haſte: Fly not off to any other ſhifts; nor fix on none other foundation. This will be able to keep thee from drowning: he that hath kept thee hitherto, is able to keep thee ſtill; and he that cometh, will come; and will not tarry.

SERMON XI.

Iſai. 39. 5. *Then ſaid* Iſaiah *to* Hezekiah; *Hear the word of the Lord of Hoſts; Behold, the dayes come: that all that is in thine houſe, and all that thy Fathers have laid up in ſtore until this day, ſhall be carried into Babylon*, &c.

When *Hezekiah* had overcome the great Hoſte of the King of *Aſſyria*; he fell ſick, and received a meſſage from the Lord, that he muſt die: Whereupon he fell into great heavineſſe; and prayed unto the Lord, and wept ſore. So that,

The ſentence of Death is fearful unto man, if the great and mighty hand of the love of God, do not mightily uphold him, ſo to Chriſt.

1. For this is the laſt enemy to be deſtroyed; this takes away all ſtays and helps in the fleſh at once. We all play with it, as with a dead ſnake; and make a covenant therewith: but when it comes on us with open mouth, it ſhakes the heart of the beſt; if God do not mightily preſerve him.

2. But

2. But if the wrath of God, the guiltineſſe of our hearts, and the end of our dayes come all at once; O, whither then ſhall man flee? O, that man but ſaw and believed his own mortality! How would it pull down the pride of man, and make the World little in his eyes; and that man would but ſee himſelf on his Death-bed? How fearful is that deſtroying Angel, and Meſſenger of Death, or the Plague; when it comes to any place to them, that are round about it? After this, the Lord hard his cry, and ſaw his tears, and gave him aſſurance of his life for fifteen years, with a ſign of the Suns ſtanding ſtill for more aſſurance; which goodneſſe of God he acknowledgeth in his Writing, from *chapter* 38. & 9. to the end. Wherein he ſhews, both the miſery he was in, and Gods deliverance; as *ver.* 15. &c. *what ſhall I ſay, he hath ſpoken unto me, and himſelf hath done it? I ſhall walk humbly in ſenſe of my own weakneſſe, as knowing my life is in his hand.* Then he acknowledgeth Gods Truth and Power. *O Lord,* by theſe, *viz. thy word and Power men live, and my ſpirit hath life in theſe; and that all this was of meer mercy, for in peace I had great heavineſſe, but in love to my ſoul, thou haſt delivered me from the pit, and caſt all my ſins behind thy back:* Yet, after all theſe experiences and his recovery; ſee how he falls to the World, to be lifted up in his fleſhly portion, in ſhewing all his ſtore to the ſervants of the King of *Babylon*; ſuch a vile creature is man. So that,

That after ſo many experiences of his love, power and wrath; yet by a little eaſe and peace in the fleſh, ſhakes hands again with the World; and becomes lifted up thereby to the forgetting of his God.

So with *Iſrael*, evermore when they had eaſe. So with *David, in the matter of Uriah.*

1. For the world blinds the eyes of man, and hides the glory of the Goſpel; by the glory of the world, that he is lifted up; and feels nothing of mercy and power in another.

1. We ſee this in experience. How ſoon doth man forget his miſery and bitterneſſe of his ſoul, the goodneſſe and power of God, the weakneſſe of himſelf, and dotteth in a fools Paradiſe; yea, and quite runs away from that Word he once believed and found life in; and fixeth upon that ſtore he hath gotten: when as, alace, all his ſtore, yea, and life too was in the hand of God, even newly delivered. How ſoon is that faithful confidence for-

gotten

gotten, and thoſe Purpoſes and reſolutions of miſerable men quite at an end. We cryed; O, that God would deliver us, and he ſhould be our God for ever; and preſently we chuſe another.

2. So that, no keeping of Faith and Comfort in God; but by preſerving of humility and ſenſe of death in our ſelves: for as we die to the World, ſo we live to God; but if we live to the World, we die to God.

3. See the danger of proſperity, *viz.* of raiſing up of a mans heart without God, in carnal confidence; and turning the heart from God to his great gifts. This World eats the Word out of Mans heart, that now he lives, as though there were no God; and his Word a matter of no moment.

And now he comes with another meſſage from the Lord to the King, that becauſe he had rejoyced in his ſtore, God would take it away, and his children alſo; and carry them to *Babylon* to be a prey and ſervants unto them.

In the Words, note two things.

1. His heavy meſſage to *Hezekiah*.

2. *Hezekiahs* free ſubjection to the will of God, and juſtifying his Word.

Firſt, He ſhewes, that all the riches and ſtore wherein he glories, ſhall be taken from him; yea, and his poſterity for whom he had gathered them, ſhold be carried Captives and nothing left, that he might return to his God: As if he ſhould ſay, Thou haſt ſhewed all thy ſtore to the King of *Babylon*, and ſent the newes of all thy wealth thither: Even all this ſhall be carried away to *Babylon*, and thy children alſo. Thus doth God, to deſtroy the hope of man; So that,

There is a day coming to man, that will turn all his riches and glory, and pleaſures, wherein he truſteth and rejoyceth into want, ſorrow and miſery; and death and doom will ſooner or latter, lay all in the duſt.

Where is now the glory and pleaſure of the Old World? or the Power of *Pharaoh*, the Wealth of *Job*, or the Pleaſure of *Dives*, the riches of the rich fool, or righteouſneſſe of *Paul*? all laid in the duſt. *For woe to them that now laugh*, &c.

1. For there is a way that ſeems good to man, but the iſſues thereof, are the iſſues of death.

2. For God will take away from man all ſtayes in the fleſh, that he may ſee and know, that there is no reſt but in him; for the

life of the first *Adam* must be lost, that we may live by the second.

3. Thus, God makes way for the manifestation of His mercy, and the delivering of Man out of Satans snare.

1. Woe to the deceived and bewitched heart of Man, whom Satan hath beguiled with the Lustre of the world, and drawn from his God; who blesseth himself in his present portion and pleasure, and thinks he shal see no evil, but enjoy many a merry day, but sees not the black day when all shall be taken away.

Nay, man thinks to joyn a perpetuity here, by joyning house to house, and laying a foundation in the earth; and then he saith, Is not this great *Babel* that I have built: And so shews his Wealth to the world, or at least feeds on it himself, and saith, Is not this a goodly portion, a loving wife, obedient and fine children, a good stock and portion, a certain estate, and never a failing way of increase; what hurt can come to me? Even like the thief, who blesseth himself in his stolen riches, and never thinks of his hanging-day.

But know, though we may put off the evil day a while; and first, either bury it in forgetfulnesse, or drink down fear like beasts, or cover it with the righteousnesse of the Law? Yet God will either sooner or later, strip up our hearts, and either, first,

1. By the Word, discover that misery, that all our fulnesse cannot remove, as before to *Hezekiah*, that with *Job*, we shal *curse the day of our birth, and wish we had never been born.*

2. Or if he suffer us to run out the course of our vanities with the Prodigal; yet there will come a day, that will lay all in the dust and darknesse; when we shal be cast into the pit, and death comes, and will not be resisted; and then nothing but wailing and gnashing of teeth: Wailing for the Time of vanity mispent, for Guilt of heart not to be eased, for darling with the World that was so esteemed, & our friends so dear to part with: Then shal we see, that Wife and Children, Gold and Silver, that we see doted on, are but Drosse: When the *Babylonians* have ransaked our treasure, as now to the *Germans*, and life taken away not to be restored.

1. Are not the fair and admired beauties now defaced with rottennesse, and consumed with worms; that were as smooth, ruddy, neat, and trim, as thou art?

2. Are

2. Are not the rich worldings laid low in a poor ſheet, and turned to duſt?

3. Is not the wiſe-man dead as the fool, and all the counſels of his heart periſhed?

4. Are not drunkards and wicked deſtroyed; and their name and poſterity forgotten and rotten upon earth?

2. Hence we ſee then, whatever man eſtabliſheth in his heart, and fixeth his mind on, but Chriſt, muſt down; and nothing muſt be left: We all deſire to learn ſomething and to have ſomething to look at; wewill truſt God, but we will have ſomething elſe to look at, ſome ſign and token; thus, man is lothe to part with all, but ſtill he reſervs ſome portion, ſome hope, ſome good quality, ſome righteouſneſſe to look at; no, there muſt be nothing left, but the *Brazen Serpent*: Nothing but Chriſt to look at, for all elſe muſt to *Babylon*.

3. Nay, we ſee how he takes away all excuſes, we think to eſtabliſh our poſterity, and gather for our children, that each may have ſo much, though we fear not our own portion; but even theſe ſhal be ſervants, we feed them a with coal ſtollen from the Altar; we leave them the fruits of our covetous hearts, and ſo brings them into the ſnare for an hours pleaſure, they alſo muſt into the land of darkneſſe: commit them to God with any portion; for if they may enjoy any ſmall pittance it is enough, for thou ſhalt not know whether they ſhall come to honour or low degree. Let all look for this in the day of fulneſſe, look for want and miſerie, for it will come; ſee thy ſelf taking leave with all thy Friends and Riches; for *Pompey* and *Alexander* are now conquered, that conquered all the World: Yea, the beſt muſt taſte of this; for Chriſts laſt day, was his heavie day, when Wrath and Death lay upon Him. So that there is a more heavie day to be endured; only mans reſt in this day is, with *Hezekiah*; to cleave to the Word of the Lord in ſubjection.

When the Prophet had delivered his meſſage, we ſee how *Hezekiah* takes it:

Firſt, He acknowledgeth the Power and Goodneſſe of the Word of God.

2. He ſubmits himſelf thereto, in confidence and aſſurance, that according to the Word, Truth and Peace ſhould be in his dayes; So that,

The Word of the Lord is ever good to man, & his only treasure on earth, and mans subjection thereto, his only freedom and rest, Isa. *How sweet upon the mountains are the feet of him that bringeth glad tydings of Peace.* It is the joyful tydings of Salvation, the Word of Life, and the Message of the Kingdom; and that wherein *David* found more joy than in all riches or great spoils: The Law is spiritual and good, the Gospel is the message of Mercy and Life; *wisdom is justified of her Children*: And *Eli*'s subjection to the word of *Samuel*, was his only hearts ease.

1. For though it fight against the World and Lust of mans heart, yet it is for the freeing of Man from them.

2. For this Word must stand though it fight against Man, and mans subjection must be his Rest; For the Word cannot be changed nor fail.

3. For hereby is made known the Love of the Father, which while the Child hath, he fears nothing.

4. Herein is more certainty, than if ten thousands had sworn it.

5. And our Subjection is, our present denying our selves, and partaking with Christ in his Death.

1. This carries the heart above all that he sees or feels, though he see nothing but death; as here, yet hereby he knows that he shal be relieved, as a man having committed murther, prays for pardon at the King's hand: which being granted, how good is that word of the King to him?

2 And yet we see the carnal heart of Man sees no good in this, delights in any frivolous story more than this; believes any word rather than this, and yet what footing hath mans heart in any thing but this: By this we shal be judged, and by this we shal be freed.

3. And yet we are all found fighters against this, as in Christs time, the whole world opposed him; so when God by His Word, that the Worldings and Hypocrites shall not find rest, they tush at it, and with *Evah* think, they shal have merry dayes, when he saith, All thy high looks must down, and thy great portion must be lost: nay, saith man, But I will make them sure, and so he trusts every thought of his heart, rather than his word.

4. But know, the day will come, when this will be more worth, than all;

all; and happy he that ſo eſteems it now. And for our ſubjections, every man hath a will and way of his own, which he labours to uphold; and rather deſires that his Word, rather than his own will might be altered: Yet, God ſaith, We muſt forſake Father and Mother, and all; But man ſaith no. God ſaith, Be content with thy portion; man covets more: So that,

None loves the Word or Gods will, but he that is prepared to bear the Croſſe; that man, ſeeing his own guilt and weakneſſe, may ſubmit in humility, and look for mercy; then ſhall Peace be eſtabliſhed in his heart, though war and trouble without: And truth ſhall preſerve his ſoul, when all the World ſeems a lye to him; yea, though God ſeems his enemy, yet this truth becomes a friend.

SERMON XII.

Matth. 1. 1. *The Book of the Generation of Jeſus Chriſt; the Son of David, the Son of Abraham: Abraham begat Iſaac, and Iſaac begat Jacob,* &c.

THis Chapter and theſe Words contain the beginning of the Goſpel and the very ſum thereof: When *Adam* had miſerably fallen through rebellion, and become guilty of death; it was promiſed (though obſcurely) that a man ſhould riſe of the ſeed of the Woman, whom Satan had deceived, that ſhould overthrow his Kingdom, and deliver man out of his hands; whereby *Adam* and the faithful was upheld until *Noahs* time; then the promiſe was renewed: and the Rain-bow given to teſtifie, that ſtill God would be good to man till *Abrahams* time. Then did God more clearly renew the ſame promiſe, *In thy ſeed ſhall all Nations of the Earth be bleſſed*: From that time, the Prophets propheſied moſt clearly of this Saviour, and with ſtrong prayers and deſires, longed after this Chriſt; and ſo, from *Abraham* till *David*, it was more manifeſt both in the promiſe to him, *Thou ſhalt ſleep with thy Fathers, but I will ſet up thy ſeed after thee, and eſtabliſh his Kingdom; and I will be his Father, and he ſhall be my Son.* Pſal. 132. *God hath made a faithful oath to David, of the fruit of thy body ſhall I ſet upon thy ſeat.* Pſal. 45. *Thy throne, O God, endureth for ever, the ſcepter of thy Kingdom is a ſcepter of righteouſneſſe.* Whereby he ſheweth, that a King

ſhall ariſe out of the root of Jeſſe, and the Government ſhall be upon his Shoulder. Now, here is the *Book of the Generation of this King and Chriſt ſo long foretold off*; which ſhewes the wonderful conſent of the Scripture; So that,

The whole Word of God declares nothing elſe, but the fall and daily falling; death and condemnation by *Adam*, and reſtoring by Chriſt; both which, being believed; become effectual to mans good and happineſſe. This *Paul* Rom. 6. Gal. 1

The firſt is renewed again in the Law, and ſhewed in all the rebellions and wanderings of men, that ſo man may ſee himſelf, and be aſhamed; and the other a wonderful and incredible thing, that man curſt and condemned, ſhould be reſtored by the birth of one man. Here needs faith, as much as to believe, that the Word was made of nothing.

1. Theſe are the two Principles of all Religion, that man ſee his dailie falling in *Adam*, and daily rebellion againſt God and his Word; daylie forſaking God, and ſetting up ſomething beſides Chriſt; which unleſſe it be ſeen, and believed, and felt; no Saviour to man. For Chriſt was promiſed to fallen man.

2. This workes death in the heart, and in this death and dayly falling, is man directed to the *Book of the Generation of Jeſus Chriſt:* No believing of this wonder but in death, that mans meer want and miſery force him to believe this Saviour. For no reaſon can perſwade a dead and curſed man, but the mighty word of God, which man may not argue how like or unlike it is; but that is the Truth of God for ever.

But theſe are two Principles that are leaſt minded or believed. We frame a Religion of high thoughts, and make a trade of many devices; ſo that the ſimplicity of the Truth is hid by the witt and device of man. And herein, we trade for our praiſe and gain; But to believe the *Book of the Generation of Jeſus Chriſt*, this too low for their deep judgements. No, they have learned this long ſince, they have ſeen their miſery, but they are healed; they were wounded by the Word, but they have cured and covered it: So that now the Word cannot faſten on them. They are wiſe, and foreknow all things; and ſo able to awarde the blow. And for this book of *the Generation of Jeſus Chriſt*, they know it, and can

can comprehend it, and diſpute and prate of it; and hav mangled and cut; added and diminiſhed; but live not by it: and ſo full of opinion and windie conceits of all Truth, but believe it not, that this Chriſt is the Redemption of man only, and now joyn other books to this; We dare not reſt on this without ſomething elſe to under-prope. Hence came in Circumciſion, Mans Righteouſneſſe, and Riches of the World through Reaſon; but to believe this Book, as to commit ſoul and life, and all to this promiſe, even when ſin and death bites; is the great power of God to believe Chriſt to be the Saviour of the World: So that the whole Summe of Religion, is truly to know what man is, and what Chriſt is; truely to know ſin and righteouſneſſe: the one read in the Book of our own hearts, we need go no further; the other read in the *Generation of Jeſus Chriſt.* When man utters forth but the frothe of his own roaving mind and thoughts, the fleſhly mind is tickled, but no certainty; but the book of Jeſus Chriſt is the Word of Truth, and aſſurance for ever. O, that we had hearts prepared to embrace this myſtery. Here is the Fountain of Life.

Here is the Book of the Generation of Jeſus Chriſt before propheſied, now accompliſhed. Here note the Truth and Certainty of Gods Promiſe; So that,

No certainty to mans heart in any thing, but in the living Word of God, and the truth of the promiſe believed; this abides, all things elſe will fail, Pſal. 36. *Thy mercy reacheth to the Heavens, and thy truth into the clouds. Abraham* had no hold left but this, and *David* no comfort in affliction but this Word that ſuſtained him. We have a ſure word of the Prophets, which, though the Fathers in reaſon might deny, becauſe they ſaw nothing of Chriſts coming; yet they were to attend, till the day dawn: *and then the Book of the Generation of Chriſt ſhall come, and his ſtar ſhall appear in the Eaſt*: So though man feel not the comfort of this Chriſt, yet attending in that death, on the ſure Word of Propheſie; the day ſtar ſhall ariſe in his heart. But man would feel and believe nothing, and ſo caſts off the Word, and flies to many inventions.

1. For all things have their turns and changes, according to their uncertain natures and diſpoſition; and alter with fulneſs and emptineſs, with want and riches, according to the Worlds

uncertainty, but nothing can change or disannul the promise; not the power of *Pharaoh*, nor the malice of the *Jewes*, nor the treason of *Judas*, nor length of time, or alteration of Kingdoms; but at the fulnesse of time, *Christ must be born, suffer and die*, &c. So in man?

2. This gives certainty of the Fathers Will and Love to wretched man, and he being stayed by this; endures the time of Tutors and Governours, of banishment and persecution; yea, of torment and wrath within; aud tyranny of Satan: yet waits in patience the revelation of the Gospel. How powerful is the word of a King, that even by his word and wrath hath stricken a man dead.

1. How vain then is the heart of man, that seeks certainty in every thing but this? Hath not Satan promised joy and peace and loe, at death, all is gone, and man helplesse? Doth not the World promise certainty in its full portion, and sure possession to thee and thine: And yet thou seest, or still feareſt a decay in all: Doth not the Law promise life and peace, and yet when thou hast done thy utmost, thou art still guilty? Yea, doth not God make void the counsel of the flesh, and when man dies, all perish? and yet man will not learn nor read in this book, which is life. Now the word is certain in it self, and so to man; when the truth thereof is believed, and written in his heart deeper, than all reason, or fleshly speculations.

2. And as this book is the book of a Saviour to believers, so of death to unbelievers, that have cast off this, and followed vain inventions: For both *Moses*, in whom they trust shall judge them; and Christ, in whom they trusted not, shall condemn them; for God shall judge all by his Gospel. Then shall God say, I promised to *Adam*, *Abraham* and *David*, &c. *and they found life therein: I fore-told by my Prophets; And in fulnesse of time, I sent my Son declared in the Book of this generation: But him ye believed not, counted him a deceiver.* I would have performed all to the full; he saved all that came to me him by; but you were rich and wise in the World, and trusted that you were rich and devote in your conceit, and despised him: Therefore, out of your own hearts, I judge you.

Nay, without this; there is such a certainty of death and curse; that nothing in wealth or witt, no qualities or righteousnesse can wipe out; but it sticks fast in the bottom, till the Book of

of the Generation of Christ give certainty of Redemption by him.

Happy he who sticks to this foundation, that is neither lifted up by high wisdom, nor drawn down by base lusts; that judgeth not, but is judged by the Word of Christ. We read this story; *O, That we had hearts to read and delight in this Book or Word of Truth: we professe this Christ, and we celebrate this Feast in rememberance thereof.* But *anone*, every man runs to his vanity; soon weary of this, as though he either stood no need of this Book, or had it wrote in our hearts: We rejoyce and play, but it is not in this; nay, how little is this Book looked on; or minded or read in our houses, or embraced in our hearts? When that beastly drinking, liker liker Swine than Men; that unmanly custome of Cards, fitter for Childrens Bables, than to be the exercise of Wise and Reasonable men; which the good Moral Heathens could not suffer their Schollers or Children, for making them too effeminate in their minds: and yet we foolishly make them our meat and drink, and let Christ stand behind the door. Well, this Book of the Generation of Christ will stand by man to his joy, when those shall be all witnesses, of vanity and lusts of our hearts against us.

The Son of David. Now he comes to his Generation. *David* is here first mentioned before *Abraham*, because the promise was most in him; and Christ most usually promised by the Name of the seed of *David*: And so he goes on from *Abraham* to Christ. In which Genealogy note, That most of the Men and Kings that are reckoned, and of whom Christ came; were wicked men and Idolaters, as appears in the Book of the *Kings*; *Yet Christ was born of them, and the women mentioned all wicked and sinners; save Ruth, who was a Gentile; and hated as a Dog of the Jewes: But Thamar, Rhab and Bathsheba, all Adulterers.* So that.

The promise is made and so effectual, and Christ born, and sent by the Wisdom and Will of the Father, only to; and for sinful, lost, wretched and condemned men; and none else.

I came not to call the righteous but sinners to repentance; he leaves the ninety and nine, and seeks the sheep that is lost. When *Adam* was lost then Christ was promised. *Moses* was sent to deliver afflicted *Israel*; and *Joshua to bring the wanderers to rest: So Christ was sent to the lost sheep of the house of Israel.* And this he

he verified in his courſe, *Publicans* and *Sinners* were objects of his mercie; the Poor, Weak, Halt, Lame, and Blind, he was ſtill among; And the Rich he ſent empty away, and the righteous *Phariſees* he regarded not.

1. For if Sin ſhould hinder the coming of Chriſt, he had never been born; and if Sin ſhould hinder the comfort of Chriſt from man, *no Fleſh ſhould be ſaved.*

2. Nay, *Therefore came Chriſt to take away ſin; which by no other means could be overcome.*

3. Hereby is the love and grace of God magnified, *That he came to ſave Sinners; when for a righteous man, ſcarce any will die; yet he died for his enemies.* Object. *But all are ſinners, yet he came not for all.*

Anſw. All are ſinners, but not ſenſible ſinners in themſelves, *For there is that ſay, They have no Sin, and juſtifie themſelves before men, and truſt in themſelves to be righteous; and that need no repentance.*

Theſe are the opinions and conceits of men, and yet no doubt, but theſe confeſſe that they were ſinners formally; There are ſinners in general, but covered. They are naked and bare ſinners, *whoſe iniquity brings Death*; We confeſſe, we are all mortal, but we feel not the pangs of death, *So of Sin.*

For this ſinfulneſſe of man is not acknowledged of this, or that actual failing, but a feeling of the Original ſpring; though he be well guided, and that mercie is prepared; yet this makes him no more holie. But he feels the Fountain of Pride and Luſt burning within, and ſo forceth to cry and pray, and look for mercy in another.

1. But all ſtrives to appear righteous, even before God, and ſo makes Chriſt void; none would be found ſinners, but if they miſſe it in one action, they will mend it in another, or the next; that they may be righteous.

1. The poor mindleſſe honeſt man thinks, he hath ſomewhat to offer, if but his honeſt meaning; and harmleſſe courſe, and diligent working; he hopes this will be one ſtep.

2. The devote *Phariſee* thinks all his own, for his care diligence and good qualitie.

3. Nay, others think they were ſinners, but now they are Righteous and Wiſe, and ſo baniſh Chriſt and caſt him off; and Repentance, and Faith is ſtopt vvith them.

But knovv, all this is but joyning circumciſion vvith Chriſt, for which he thinks Chriſt ſhall become more effectual; as though

though he came to ſeek a Righteouſeſſe in man, and not to bring a righteouſneſſe to man; Nay, but as it was ſin by accident that brought Chriſt into the World at firſt; Yea, that he was counted the Maſter of *Beelzebub*, and one that brought falſe doctrine, ſo it the ſenſe of Sin ſtill, that brings him to the heart of man.

2. Hereby is the hope of poor man preſerved; that Chriſt came of the ſinful Seed of men, and for ſinful man; if he had come only of the Faithful, and would have nothing to do with ſinners; then had we been loſt; *But he is made a man like us*, with whom we may talk as one with another: *our Brother and friend*; Why then ſhould the fearful conſcience flie him, and make him a judge; who thinks, O! If I were a little more Holie, and leſſe Sinful, I could have hope; Nay, if thou were leſſe Righteous in thy conceit, and more ſenſibly ſinful, mercy were nearer.

3. So, that it is not properly ſin, that is the Rebellion of the heart againſt God, and in-diſpoſition to keep his Law, that hinders Chriſt; not becauſe thou art a ſinner in thy own eyes, but righteous in thy own ſight: Theſe are the enemies of Chriſt and of his Kingdom ever. So that the Goſpel of Chriſt never proſpers, but among ſinful men, you ſee Chriſt was born of them; but man grows wiſe, and when ſin appears he fore-knows a Saviour, and to heals the wound before it be made.

Abraham begat Iſaac; And ſo one in Chriſts Genealogie; where note, That as he was born of ſinful men, ſo there was a long tract of time after the Promiſe, before he came; even two and fortie Generations, therein alluding to the two and fortie Stations of *Iſrael in the wilderneſſe*; *where they pitched their Tents, and yet removed*; and all this time alſo the Church had great trouble; Yea, none without; *Abraham* ſore tempted; *Iſaac* alſo taken, *and aenyed his wife*; *Jacob, in ſervitude, and perſecuted by Eſau*; *The Judges and Kings alwayes in war: The time of the Maccabees, nothing but Blood-ſhed, and then the viſion ceaſed*; Yet even then, when the Church ſeemed even waſted, and almoſt left looking; *The Scepter being departed from Judah; then Shiloh came*; But here was long time, and much trouble, ſo with man; So that,

Man ſhall endure many wearie dayes, and much trouble in the fleſh, before Chriſt be truely and indeed born in him, or he live by, and with Jeſus Chriſt.

As

As in *Israels* ſtations, they ſet down often and might not reſt there, but a new enemie aſſaults them: *Davids* eyes failed for waiting for the promiſe: O! When wilt thou comfort me? why doſt thou delay thy Promiſe? *Paul deſired to be diſſolved, but he muſt ſuffer terrours without, and fightings within; and through many afflictions we enter into life*: So did Chriſt our *High-Prieſt*, He was conſecrated through ſufferings: For he muſt ſuffer till his hour come, even three and thirtie wearie years; but overcame through ſuffering.

1. For God hath all times in his own Power and Wiſdom.

2. Hereby he prepares the hearts of men to wait for grace.

3. It is worth ſtaying, for having ſo ſure a foundation laid; *That He that cometh, will come, and will not tarrie*; even a moſt ſure Word to be attended on.

1. But we cry out with thoſe: *where is the Promiſe, of his coming?* or, with thoſe, Luke 12. *we would know a ſign of his coming*: or with the weak, *would foreſee his coming with fleſhly eyes*: If I knew that he wold come, I could ſtay: vvhen his Word is gone out as firm as Mount *Sion*; But by this knowing, we would have a little eaſe; or wold know rather, than believe; nay, know that yet thou muſt paſſe many a pinch, *fight with beaſts at Epheſus, ſuffer ſhipwrack*, and fight with many a beaſtly luſt: one thief there was, that leapt two and fortie degrees at one leap; but look not thou for that, but know that yet thou muſt be more vile: Long was the time, and great was the trouble, the Church ſuffered before they ſaw their Saviour; *So wait to the loſe of all, for the viſion is for an appointed time; but it ſhall come and not tarrie, ſpeak and not lie.*

2. Let none then look to obtain it by a fair, eaſie, ſmooth, quiet life; by flattering the World and himſelf, pleaſing his appetite, putting the evil day far off from him, as we all do; Nor to ſleep to Heaven, when firſt he begins to know a little of Chriſt, or conform a little to his Word; no, we muſt paſſe from *Abraham* to *Iſaac*; ſo from Faith, to ſuffering, from believing to the Croſs; ſo to patience, ſo to experience, ſo to hope: But be ſure we begin with *Abraham*, to live by the Promiſe, and hold that ever faſt; and ſo Chriſt will come at laſt; when,

3. Thy Pride is deſtroyed, thy Righteouſneſſe pulled down, thy wiſdom made fooliſhneſs, and thou in thine own eyes be made the off-ſcouring of men, and the out-caſt of the people; when the World is become nothing, and vaniſht; and thy ſecuritie awakned

awakned: *Then in the fulneſſe of time, ſhall Chriſt come*; in his time, not in thine, Thy time is alwayes, but his, not yet come: But he will come, *and ſwallow up death in victory, and bind the power of darkneſſe and death; and ſubdue thine enemies under thy feet; and then ſhall death, the laſt enemie be deſtroyed, that God may be all in all.*

4. Only in this time take heed of hardning in ſecuritie and blind preſumption.

SERMON XIII.

Heb. 2. 24. *Foraſmuch, as the Children were partakers of Fleſh and Blood, he alſo took part with them; that he might through death deſtroy him that had the power of death, that is the devil.*

IN the former Chapter, he had declared the great and divine power of Chriſt, who was far above all Angels and Power: In this he ſhews, that now Chriſt being made the *Prophet* and *High Prieſt* of mans Salvation, it became him to be a man like us, both to teach and ſuffer for us; which he proves by divers teſtimonies of the *Prophets*, as *I will declare thy name unto my Brethren*, and Iſa. 8. 18. *Behold, I and the Children which God hath given me*: So that he was made even our brother: In theſe verſes, he concludes and explains what he hath ſaid before, as if he ſhould ſay; *Foraſmuch as thoſe Children which thou haſt given me, were but Fleſh and Blood, and not able to free themſelves; but through the ſame Fleſh and Blood, were under the Power of the Devil,* and by him kept in bondage under the fear of death; He took fleſh and blood on him alſo, and became a weak man, that thus he might by death free his Children from that bondage: Theſe words declare two things.

1. What man is in himſelf, *viz.* Weak under the power of the devil, and thereby kept in bondage and fear of death,

2 What Chriſt hath done for weak man, *viz.* Taken part with us, and by his death deſtroyed Satan, and freed us.

Forasmuchas the Children, viz. of *Adam*, or rather of Elect, *were partakers of fleſh and blood*; Weakneſſe, want, miſerie, and death; for through the fleſh we are ſubject to all thoſe, ſo that this is our portion, the life of Spirit is gone, and our Spirit dead for want of that life of God, ſo alſo for life and ſal-

vation

vation able to do nothing, but depend on another. So that,

All men, even the Elect of God, and faithful; have nothing properly their own but flesh and blood, *viz.* Weakneſſe, Want and Miſerie; till they are ſupplied by Chriſt, and his fulneſſe. Gen. 6. *His thoughts and imaginations are evil*, Pſal. 8. What is man? *He is a thing of nought, leſſe than nothing, and lighter than vanitie, lower than the Angels*; and yet he found no ſtedfaſtneſſe in them. *Paul*, though full of the gifts of God, *yet the leaſt of all Saints; in me dwells no good thing, not able to think one good thought* (Do our holy high thoughted men judge ſo of themſelves?) *Egypt, but a Reed*; and the ſtrength of *Pharaoh, but a broken ſtaffe*; and *what is our Riches, but as graſſe; our wiſdom fooliſhneſſe; our Powers not able to make white or black; our Righteouſneſſe as a filthy Rag; our Sacrifice, as the cutting off a Dogs neck*; *nay, all but graſſe, and as the flower of the field.*

1. This is plain in experience; Doth not the weak heart of man flie any whither for ſuccour, though it finds none? bowes to the World, creaves help of the arm of fleſh; flie any whither for to hide himſelf; would do any thing for to free himſelf from the fear of his own heart; danted with everie noiſe; dead with any loſſe, can do no good, nor ſuffer any evil; and yet this ſilly creature ſits in his own conceit as a God, a *Lucifer Queen*, that ſhall ſee no evil.

2. Whence then are all thoſe high thoughts of judging others, and juſtifying our ſelves, ſeeking honour each of other, but becauſe we ſee not our own weakneſſe, and bondage? Nay; if our eye were returned inward, we ſhould have no boaſting; if we ſaw but the ſpring of Luſt and Pride, and how unable we are to reſiſt the leaſt temptation; or ſtand in the leaſt affliction, how good ſoever God be to us; yet in our ſelves but fleſh and blood, his gifts ſhews his goodneſſe; and they are in him, not in man; enjoyed from him, not from our own fountain.

All high thoughts then are from the devil, for all is but fleſh and blood; Thy high *Turrets* and great *Babels*; and fair inheritance muſt come to nought, when thy Soul ſhall be taken, and it may be thou ſhalt ſee it.

This great portion gathered and daily increaſed, wherein thou boaſteſt thy ſelf, muſt all be ſcattered, and thou not know what ſhall become of it; thy deep wiſdom ſhall fail thee; is is but

but fleshly, not able to see into the way of life; to prevent, or deliver thee from death; Thy counsels must perish, thy righteousnesse is but a rag, shall vanish, nothing continue: Nay, what ever thou doest, thou mars it, if Christ be not there? If thou pray, or talk, all is nothing but fleshly; only to stablish a fleshly kingdom and peace to thy self; Nay, bring out thy best qualitie, and it is but fleshly; such as the Heathens have as well as thou; if Christ be not there, else, we needed no Christ, but our spirits being lost, he came to breath a new life therein-to by his power. Object. *But God giveth gifts to men.*

Answ. True, but if he be not with those gifts, man marrs them. Where then is the power of good motions, or, free-will? *&c.* To know, believe, love, repent, *&c.* Not in us but in Christ? And yet this makes not man secure: Doth the beggers poverty make him cease begging; or, the lame man to lye still, and not cry for help; Nay, the feeling of this, keeps repentance and prayer a foot in the Church, and so had we need of mercie everie day, and to pray night and day: That when this grasse withers, *&c.* Yet, that the Word of God may abide in our hearts for ever. Magnifie Gods mercie, that unto us so poor and weak, that can do nothing; vouchsafes his help and grace.

3. So that all Religion is not any thing we can do to God; we are not fitted? no, What can we add to him, but to receive still from him; both Faith and Righteousnesse and all? for having none, he is made all these to us, that so we may daily cry, *Lord increase our Faith, help our unbelief.*

4. But Religion never throve since flesh and blood, even mans fleshly wisdom, and conceited power, and righteousnesse of man got pearckt up in Christs room, in the heart of man; nor will it thrive in any till this be laid in the dust again, and that we begin at the verie earth to abhore our selves in dust and ashes.

He took part with them. That is, was made man, partaker of all wants and infirmities of man; and yet himself conquered, being tempted; and helps all that are tempted; So that,

Jesus Christ that living Saviour of man is partaker and fellow-feeler of all mans weaknesse, and infirmities that he suffers; and lovingly helps, and frees man where all help fails.

Isa.

Iſa. 50. 11. Iſa. 63. *In all their afflictions he was afflicted; and the Angel of his preſence comforted them.* Heb. *we have an high Prieſt ſubject to like Infirmities, that he might be able to comfort us, he took upon him our ſins, and bare our infirmities; and he was counted the great ſinner of the World.*

Like a loving Elder Brother, who ſeeing his younger brother overladen, takes the burden; ſees him beaten; weeps; ſees him want, gives him half. *For though he was the Word of God, and was God; yet he took the form of a Servant, and became fleſh, and dwelt among us; that we might ſee him a man in the fleſh like us; and ſuffering more than we all, and yet overcame: Thus, he was given as a witneſſe to the People, and the firſt-begotten among many Brethren.*

1. What then are all thoſe high Contemplations that ſoar above, and ſeek Chriſt in Heaven; and make him a high ſpeculative Angel, and rack their thoughts, and beat their brains in comprehending? When, alace! He is with us, like us, ſuffering, watching, praying; poor, judged and reproached; and dying as we are. He cares not for thoſe high religious ones, but pure and contrite ones: With theſe he hath fellowſhip, and they with him.

2. What hearting is this to patience; that he as a huſband, is ever with us in well and woe? Thou thinks thy caſe ſingular: thou art poor, he poorer; thou wants the Fathers Love, ſo did he; thou art afflicted, ſo was he; thou art ſick, he ſwate drops of water and blood for the ſick: Nay, in all he was with thee. But we have little fellowſhip with him: we ſport our ſelves, and are full; ſtrong and wiſe, and ſo ſtrangers to him: We are righteous without him, ſo that he hath nothing to do, but with poor beggers.

3. And where Chriſt partakes with us, there he makes us alſo to partake with others; to mourn with them that mourn, bear their Infirmities, and covers ſin, helps the needy, relieves the oppreſſed, *&c.*

All high flying Religion then, is not of Chriſt, but of the Devil; for Chriſt therefore brings down all high thoughts, for they are againſt Chriſt. Then Chriſt hath little working among us, when every one is for himſelf; when we judge and condemn inſtead of pardoning; ſpread others infirmities, inſtead of covering them: laugh at others fall, and not mourn for them; robb

and

and not relieve the poor; nay, with the unthankful ſervant, take him by the throat.

4. Believers have a friend at back, He gives a mouth and wiſdom; the world may fail and friends, and wit too ſhort, and riches periſh, and the life gone; yet he fails not as to the Martyrs, who had him in all troubles a Protector and Captain, and in His power overcame all.

That He might through Death. Here is the ſecond thing that Chriſt hath done for us, viz. *Deſtroyed the power of Satan*, and delivered man; and the way whereby, *through Death.* So that,

Chriſt Jeſus, the Son of the Virgin and Savior of the World, hath vanquiſht; and doth daily overcome the Power and Tyranny of Satan, which he hath, and exerciſeth over the Church and Souls of the Faithful; and by His Death, hath freed and delivered; and daily doth deliver man from that bondage.

So it was promiſed, when Man had fallen from God to Satan, and was now become a Scholler in his ſchool, *viz.* by ſubtilty of Wit, and ſtrength of Luſt to fight againſt God, and ſtabliſh his own peace in the Fleſh: God promiſed to raiſe up one of the *ſeed of the woman* to cruſh this power, by diſannulling that Peace, and bringing man to ſuffer the Death and Loſſe of all things, 1 John 3. *Chriſt came to deſtroy the works of the Devil*, viz. To turn that peace into War, to pull down his high Mountains, to ſet mans crooked way ſtraight, to bring man to Repentance, and ſo to bring him into His Kingdom; *He came to bind the red Dragon, that made all drunk*; and to this end, was the Goſpel ſent by *Paul* to the *Gentiles, To open their eyes, and to turn them from darkneſs to light, and from the power of Satan to God.*

This was figured in the fall of *Jericho*, the City of Gods enemies and Idolaters; the walls were high, the inhabitants ſtrong; *Iſrael* few and weak, the means weaker, *blowing with rams horns*: Yet by the ſpirit of believing *Joſhua*, they fell. So alſo man is weak, the walls of Luſt and the World are ſtrong and mightie and wilie; but by the fooliſh way of Preaching, and ſhout of the Goſpel, the Towers fall; and Mountains fall at His preſence, and Chriſt enters. Alſo figured in the Victorie of *David* over *Goliath*; he weak, means weaker: but expoſing himſelf to death, and caſting his life into the hands of God, by Faith in the God of *Iſrael*, he overcame, and took the bondage and

ſhame from *Iſrael*: And figured alſo in the Victorie of *Hezekiah* over *Senacharib*, that great beaſt; he cried and wept, and ſpred the letter and prayed: and *Senacharib* fell into his hands without lifting up a dart; even one hundred fourtie and five thouſand in one night. So when Chriſt prayed in the garden in His agonie, and embraced Death in ſubjection to the Fathers will; He overcame hell and death. So ſtill it is, when man is wearie of that bondage, feels no power, ſpreads his heart before the Lord, even readie to meet death; then is he freed by a great deliverance.

1. For though Chriſt by His power, might have delivered man, and not died; yet this was not profitable for man, both that the power of God might appear, and that He might be a faithful and fit High Prieſt to ſuſtain man in the power of Death.

But this was an unlikely thing to reaſon, That a man by dying ſhould overcome, He rather ſeemed to be vanquiſhed; yea ſo He did: But therein He tript the devil. For while Satan laid on ſtripes, He gave his cheeks to the nippers, and let Satan ſtrike his full, and ſhoot his laſt dart, whereby he had thought to have driven Chriſt from the father, or to have ſought help of the world; but He continued ſtill patient, and at laſt roſe and triumphed over hell and death. Nay *Balaam* could not prevail againſt *Iſrael* by all his curſes, they ſtill being ſtayed on God; but by his wicked counſel perſwading to draw them to ſin, he wrought their death: As by his wilie drawing men to live by the world without God, that way he prevails much; now Chriſt delivers by His death.

1. Having paid the debt, and anſwers the law; and became a curſe for us. Who hath any thing to lay to our charge?

2. In ſuſtaining man by His grace, and upholding him in death; for if we die with Him, we ſhall live with Him; and if we ſuffer with Him, we ſhall be glorified with Him.

1. But we ſeek deliverance another way, and think to eſcape death.

1. One by his gaining the world, not loſing it; by ſaving his life, not by giving it up; to that end is wiſe, diligent, careful to put the evil away.

2. Another by the firſt Covenant, and ſtabliſhing a righteouſneſſe of his own; but that hath nothing but death in it.

3. All

3. All hiding and covering, and increaſing what they have; and tinkling their old rotten hearts, not by forſaking all and Repentance.

2. But we ſee the way of Life and Freedom, is, by death.

1 By believing the great power of Chriſt, whereby he overcame death.

2. By patient ſubmitting to the will of God, no way to overcome but by ſuffering.

3. So that all this ſtrong hearted Religion, and high flown thoughts, bear out all danger through hardened preſumption and a ſtiff conceited Righteouſneſſe, or high and loftie knowledge; like thoſe, *Iſaiah* 28. that put the evil day far off, and hide themſelves under vanitie and falſhood, is not the way of Chriſt; no, His way is a low and dying way, They reproached Him, and He bare it; they baniſht Him, and He had not whereon to lay His head, and He cared not: They apprehended Him, and He lift not up a ſword againſt them; they accuſed Him falſly, and He ſaid nothing; they crucified Him, and He prayed for them; and when they laid Him in the grave, in darkneſſe, and that the power of Satan could do no more, He roſe and revived, and ſhut the mouth of hell, death, and the grave, that they ſhould never hurt any of His: But by death he overcame death, and brought Life and Immortalitie to light by the Goſpel.

4. And this ſhews the miſerable captivitie of Sin, and vileneſſe thereof, that nothing can looſe but Death; as the Wife or Brother that hath committed ſuch an offence, that nothing but the death of the Huſband or Brother can ſave her life; how may this break the heart with ſorrow; we pity Chriſt, that ſo innocent a man ſhould ſuffer death ſo unworthily; but ſee Chriſts anſwer to the women that wept for His death, *weep not for me, but weep for your ſelves*: He needs not thy pity, but weep for the death and deſolation that thou and thy children muſt ſuffer.

Him that had the power of Death. For this was left to Satan; he had power to tempt man in the heel, and loſſe of all things, even of life; and was the executioner according to the ſentence of the judge, but not beyond his commiſſion; So that,

Satan hath a large power and dominion over man to tempt and and vex man with all calamities and loſſe of the deareſt object, yet cannot make void the Redemption of man to his deſtruction.

Thus with *Job* in all things, but his life; and yet by Faith and Patience he got the Victorie; when once he laid his hand on his mouth, and repented in duſt and aſhes. Thus he reigned in malice againſt the Martyrs, even unto death; but their Kingdom and Peace he could not take away from them: Thus againſt Chriſt. And he is called the *old Serpent*, and *Satanas*, the accuſer of the brethren. Thus, Satan brings Death in all things, where the heart is not freed by Chriſt.

All unbelievers are taken captive to do his will, as;

1. To the worldly heart, he offers the Kingdom of the world, and life by them; but death lurks under.

2. To the luſting heart, by ſatisfying that; but ſhame and guilt follows.

3. The hypocrite, by high thoughts and ſelf-righteouſneſſe; poyſoning his Religion with a falſe opinion, like an angel of light; that he may caſt off Chriſt: Others he follows with troubles, to drive them to ſeek help in his Kingdom. Nay, when he offers life and eaſe in any thing, he thereby intends death, and brings it in the end; and when he threatens death, it is to ſeek life in him: So no way to overcome, but by taking away that life of his by death, and to overcome this death by ſuffering, and by the life of Faith through Patience.

2. The greateſt ſnare of the devil is, in all thriving wayes; for he is farely covered with pretence of good, peace, and fulneſſe, *&c.* But beware, for death is in the pott; if he cannot draw Chriſt to doubt and deny God, then he grants as much as Chriſt ſaith, *True thou art the Son of God*, and he will keep thee ſtill, thou art now on the Temple, the highth of Holineſſe; caſt thy ſelf down on this, if that prevaile not: Then he comes with all the world in his hand, confeſſing ſtill all that Chriſt urged: No I ſee thou wilt not tempt God, therefore uſe thou the means to live and bow thy heart to the world, that thou mayeſt live well, and do good: So trying alwayes to worke death to the mind of Chriſt; and when this would not prevail, then he ſets all the world in malice againſt him.

3. No way then, but living by the Word and nothing elſe,

he can deal with everie thing but Gods Word, and unleſſe he can ſteal this out of the heart;he can thruſt nought elſe in. This keeps out all things elſe but Chriſt, but if we begin to hearken a commune with fleſh and blood, and believe his promiſes, he will promiſe life in all things, when death is ſure to be in the end: *which for fear of Death, were all their life-time through ſin and guilt*; So that,

The fear of death and deſtruction is the fruit of Sin and Guilt, which keeps all the hearts of the ſons of men in bondage, until they be freed and delivered by Chriſt.

When the Law came to *Paul*, death came: Death went over all, *becauſe all had ſinned*: And how do theſe in the *Revelation*, cry for mountains to cover them; theſe in *Iſaiah* 28. were glad to make a covenant with death; and *Adam* made aprons of fig-leaves to cover his ſhame: Nay, this is that which all labour to prevent and flee, as hell.

1. For man is guiltie before God, though by fore-knowing of a remedie, he thinks to cover it; and as oft as this guilt is naked and bare, fear poſſeſſeth the ſoul.

2. For death leaves no Hope, daſheth all at once; ſo that if the worlding could eſcape this, he were a jollie man.

1 Thus we ſee, what an uncertain caſe man is in, that fears death everie hour; eſpeciallie, if man were made ſenſible of his condition: but this Satan hath covered for a while, and ſaith, Thou ſhalt not die. And ſo we ſit quiet and fear no evil, but how fearful is the plague or ſword where it lights!

2. Nay, but what a toſſing of heart there is in a dying man, betwixt fear and hope, which is worſe than his pains; now he hopes, then the diſeaſe pincheth him; and he fears again, then hath reſt and hopes again: But note, That this remains all our life long,even ſtill in the heart of man: O! that it were in us all, it would waken ſecurity, and ſet the heart a ſeeking and praying; but we live, as though no danger were towards us; but the time will come, when we ſhall call for the mountains to cover us, and not find eaſe

SERMON XIV.

Luke 22. 31, 32. *And the Lord ſaid to Simon; Simon, Satan hath deſired to winnow you as wheat; but I have prayed that thy faith fail not, when thou art converted,* &c.

WHen Chriſt had now finiſhed his courſe, and was now readie to ſuffer that fearful and bitter hour, He foretells the diſciples what to look for, and will befal them; *viz.* He will ſtrike the Shepherd, and what then will become of the Sheep: they had lived with Him in peace, or at leaſt ſuch a trouble as was eaſie to bear; but now muſt all be ſhaken, and ſo fore-warns them of the Croſſe that they muſt ſuffer; he fore-warns them of the Croſſe and miſeries to come, and that by the Inſtrument of Satan, amplified by a Metaphor, He aſſures him of help, and that by faith he ſhall be preſerved, and that he hearten his brethren.

After *Peter*'s brag, and Chriſts anſwer, Firſt, He ſhews how Satan as an enemie ſtands waiting and ſeeking to overthrow Chriſt and His Kingdom, by which he might ſhake the faith of all His followers; for if he had overthrown Him, then Faith and all had been daſht; So that,

Satans main drift to worke mans eternal deſtruction, is to overthrow Chriſt and His Kingdom, and to drive man from Chriſt, and to ſeek help elſewhere.

Thus with *Job*, thus with *Annanias*, and thus with Chriſt in His temptations; ſtill granting vvhat Chriſt alleadged, and ſtill labouring again to trap him in that: for ſtill he traps man in that vvherein he ſtands; as the vvorlding, he fills them with fear, and pleaſeth his luſt, and the vveak to vvorke it out; and he laid load upon *Paul*, fightings vvithout, and terrors vvithin: And thus he layes reproaches upon the Truth, and blazeth the failings of the Faithful, to ſlander the Truth; for he is the accuſer of the Brethren.

1. And hercin ſtands the ſalvation of man, that he can deal with any thing but Chriſt; the wiſeſt or holieſt he can catch, and keep him in his ſnare, and fill them with fear or hope, that he ſifts them and keeps them in his bag.

2. For

7. For he hath power over man to tempt man in the world and to ſift man, and leave him nothing but brane: For when he hath ground man to powder, he ſets his ſervant, the fleſh, to ſift him; and he reaſons and looks from what he feels; and ſees no help left, but all is gone; but Chriſt through patience overcoming him: Thus he Winnowed the Martyrs, and left nothing in the fleſh to uphold them; and thus he workes their good againſt his will to purge man of the fleſh, and to drive him to Chriſt.

3. The whole truth is revealed by Fire: Firſt, Thus he drives all another way, and he cares not what way he goes, ſo he looks not this way.

1. The Worlding he keeps in fear of want, or failing, or decreaſe, or uncertainty; and ſo keeps him cloſſe, like *Iſrael* in *Egypt*.

2. Others that look after Chriſt, yet keeps the World alive in the heart through Luſt, and that all is theirs, they having right, muſt provide for honeſt things as that all is theirs, &c. and ſo he makes Fig-leafe-coverings, but the heart Rotten.

3. Others he lifts up above the ſimplicitie of Chriſt and their own minds, by great and high ſpeculations, to falſifie the Truth by falſe Doctrine; and all this to hide Repentance from mans heart, that ſo the Kingdom of Chriſt may not come.

4. Others, by joyning ſomet hing, as Circumciſion with Chriſt; and the Goſpel is perfected by the Law, and not the Law fulfilled by the Goſpel.

5. Others he purſues with calamitie and miſerie; as inward Luſt and Rebellion; frowardneſſe of their own will and indiſpoſition to any good, that ſo man might get eaſe thereby.

6. Others by loſſes, croſſes, wants and troubles that he may diſtruſt God, and cleave to the arm of fleſh; and ſo conſent to *Rabſhekeys* Letter, ſaying, Thou truſteſt and believeſt in Chriſt, he will deceive thee; thou art forlorn and forſaken, it were beſt to look after other helps a little, and then truſt God; ſo that, whither he offer Life, or threaten Death, he intends Death, and forſaken of Chriſt; for *Paul* he knows, and Chriſt he knows.

2. He never prevails ſo much as in a thriving way,

whereby the heart becomes lifted up, he never overcomes ſo much by miſery, let him fain as much as he will; all this is but to weaken the fleſh, and to bring down high Mountains; and bring *Job to lay his hand on his mouth, and repent in duſt and aſhes*; So that, nothing preſerves man, but a ſimple repenting heart.

Senſible of weakneſſe in the midſt of greateſt gifts.

1. The ſimplicitie of the Goſpel written in mans heart.

2. Simple believing and patience to ſuffer, and overcome; ſo with Chriſt, *He was the wiſdom of the Father; he patiently bare the wrath of the Father for man.*

To winnow you like Wheat, This was a coming, when the Shepherd was ſmitten, all friends forſook him; the Earth ſhook, Darkneſſe was over all; Peter *accuſed*, the reſt fled: *Chriſt crucified like unto a murtherer: laid in the grave; all gone, ſo that nothing was left; but the wiſdom that Chriſt had given them, and Faith in that Promiſe to believe, that he would come again*: So that Ranſon ſaw little to truſt to, So that,

There will come a winnowing day upon all Fleſh, good and bad, to deſtroy; and take from men all confidence in the Fleſh, in which the Faithful ſhall be preſerved only by Faith, and Repentance and Patience.

The Lord will in righteous judgement winnow the wicked, and Satan that falſifier? Where is Pharaohs Power, and *Pompeiy*, and *Dives*, and Wealth of the Worldlings; and righteouſneſſe of *Paul? Is it not all found too light?* God hath had his Fan in his hand, and no unrighteouſneſſe ſhall ſtand before him; *For they are like thoſe chaffe before the wind*; Woe to them that laugh, for their covenant of Death ſhall be diſannulled or broken.

1. For God maks way hereby for his mercie, and purifieth faith, and driveth man to himſelf, though grievous, yet wholeſome

2. All joy and life of *Adam* muſt be taken away, and nothing doth that, but Chriſt.

3. Then though Satan now inſult and triumph like a King, yet he muſt be caſt into the bottomleſſe Pit, and all that obey him.

4. There is a way that ſeems good, but it muſt be tryed, and proves death; as that of *Peter* to Chriſt, *ſave thy ſelf*; but this is not good.

1. Know then, that this day will come. We laugh and Feaſt

Feaſt and Drink, as though it would laſt alwayes; but know as to a Schollar or idle Servant; that when he hath ſported all theſe dayes, there will come a black-Munday and hard Work.

So that, though we ſport our ſelves in quiet, cover our own guilt, delude ſorrow, and drive it from our hearts, put off the evil day, play the Wanton with our knowledge, and Feaſt a while with Chriſts dainties; as he dealt with the Diſciples, who brought them on by immediate power and love; but in the end, he muſt be taken away: So know, that theſe will fail; and nothing left, but naked Chriſt, a poor deſpiſed man: Let the Worlding know, that there wil come a ſcattering night; where thou and thy guilty portion muſt part, and horror poſſeſſe thy mind; which all thy Wealth will not quiet; Yea, thy Father and Mother, Childe, *&c.* will be found too light in that day; Yea, thy joy, in thy Works and Knowledge. Then will he ſay, Bring out thy Righteouſneſſe, and all thy qualities of holineſſe, thy joy and comfort; thy Manna laid up; nothing then will ſerve, but praying to eſcape that hour, and yet ſhall not; but believing that his grace is ſufficient.

But we drink down ſorrow like beaſts, or we hide as under the World, or vve make an agreement, and put it off; We call for Mountains and high devotions to cover us, but all this vvould not free *Job* nor preſerve *Jeremiah*, but dovvn they muſt.

So the time vvill come, that God vvill either by his Word and affliction try us, as by fire; *and then ſhall we curſe the day of our Birth*; or elſe try us at Judgement, and ſay, What have I done unto thee? Wherein have I failed thee? what haſt thou wanted? I warned thee of this night, and told thee of this time, but thou would not believe, *thy Blood be upon thine own head.*

But I have prayed for thee. How ſhall man do in this day of Wrath? yet here is a friend at back, Chriſt praying, *as to the men in the Ship, and he gave into a mountain to pray.* So here he knew the ſorrows of his people, as *a Man of ſorrows*, and ſo prayed for them; So that, here we ſee the brotherly care of Chriſt; So that,

That in great Dangers and Weakneſſe of man, Chriſt doth and is readieſt to help.

What care had he of his *Diſciples* and how earneſtly prayed he for them, Iſa. 63. *In all their afflictions he was afflicted, he leaves*

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the ninetie and nine in the wilderneſſe, and ſeeks the loſt ſheep. Heb. 6. *We have a faithful High Prieſt touched with our Infirmities.* Like a loving brother, if his brother be overlaid, he pitieth his weakneſſe and helps him; if he be beat, he ſtands by and cryes; if he want, he gives him half: Or as the husband helps his Wife, runs and rides to do her good. *For though he was the Word of the Father, yet he became a High Prieſt and fellow-feeler of our infirmities; he was given as a Teſtimony and witneſſe to the People, and the firſt begotten of many.*

1. What then are thoſe high myſtical Speculations and Conprehenſions of Chriſt, making him ſo high; like ſpeculative Angels? This is but an airy Chriſt, but our Chriſt is low and among us, ſuffering, watching and praying with us and for us. He comes not for theſe high thoughts, but for pure and contrite ſpirits.

2. What a hearting is this in trouble to endure, when Chriſt, like a huſband is preſent in well and in woe? We think our caſe miſerable; we bear the burden of ſin: lo, he was forſaken and ſick; he ſwate water and blood, he bears our weakneſſe; but who feel it? he pities our tears, but who ſheds them? he hears our cryes, but who makes them?

So that all high thoughted Religion is not of Chriſt, but of the Devil. He came to bring down high mountains and Imaginations: We ſee then, that praying believers have a Friend at back; praying, when we are ſuffering. Friends may fail, and Riches may vaniſh, and life taken away; but he endures yeſterday to day, and the ſame for ever. If then, we are weak and miſerable, Chriſt is never wanting.

That thy Faith fail not. And then let him do his worſt, while thou ſticks to me, and goes with me through death and hell; So that,

The only way of ſafety in all ſtraits; is a praying and believing heart; and while theſe continue; nothing can prevail, Pſalm 107. *They cried in their diſtreſſe, and he heard them; we are kept by the power of God through Faith unto Salvation.* 1 Peter 6. 8. *Whom ſtedfaſt, reſiſt in the Faith.* Pſalm 9. *They that know thy Name, truſt in thee.*

1. For them, their cauſe is wholly committed to God, and to his Mercy.

2. Theſe

2. Theſe are the weapons that overcomes by ſuffering.

3. Theſe overcome the World, and crucifie the fleſh, which only worke our bayne.

1. But our mouths are ſtopped, and hearts ſtraitned. We live by conceits only; we are full and pray not: Want makes man pray; and weakneſſe, him believe: And ſo Satan never overcomes; none but wiſe and ſtrong men, theſe Chriſt rejects.

2. But the time may come, when we ſhall cry, and not be heard; whatever ſtops ſtraitens and hinders prayer, is a ſnare: But O, Praying dayes are gone! But, Lord, increaſe Faith in all our hearts.

When thou art converted, ſtrengthen thy Brethren. This is the monition that Chriſt left, and thou muſt go through much fear and have experience of ſorrows; yet faith ſhall overcome, though Infidelity ſeem to overcome: yet ſhall faith diſcover it, and then by renewing Repentance, Faith ſhall reſtore thee: So that note;

That the faith and comfort of a man being over-clouded, and covered; is renewed by daily Repentance, as in *David* and *Peter*, and the Inceſtuous man.

1. For as Chriſts Kingdom comes only to repenting hearts at the firſt; and as Sin in the World by accident, brought Chriſt into the World; So ſenſe of ſin in mans heart brings Chriſt thither.

2. Here is way made in mans heart for mercy and joy in Chriſt, and the heart driven to ſeek him in earneſt.

3. Though man build hay and ſtuble on this foundation, yet God will deſtroy them by Fire and the Croſſe, and bring back *Iſrael* with joy that went out weeping.

1. But herein it is, that our Faith is turned to a dead and fleſhly ſecurity, becauſe repenting dayes are gone; we did repent, and felt the bitterneſſe of ſin, but it is all removed, and joy and freedom is come, and thou become ſecure: ſo that thus turns the eye from our ſelves, and Chriſt too; and ſo repentance is hid from our hearts. Is ſin leſſe odious to God than before, or doth he more tollerate it in thee than others? Art thou not more guilty, having felt his love, to turn from him; Is not thy Pride, and Self-Will and Love thy

thy ſecurity, and high thoughts as odious to him; and as great rebellion in thee, as was the wanton ſins in the days of thy Ignorance. Haſt not thou as much need of his grace, and power to preſerve thee, as ever thou had to receive them? Shall we ſin, becauſe we are not under the Law, but under grace: Nay, as hard ſhall thou be ſifted; but I will bring thee back by deep Repentance, and thy Faith ſhall revive, though for the preſent it fail.

2. So that Faith is not preſerved, but by deep and daily humiliatie and tepentance; As Saint *Paul*, though he was partaker of great gifts, and more experience of Gods love and power, than thouſands, yet hereby was it preſerved: He ſtil rejoyced in infirmities, *when he was weak, then he was ſtrong*; Great Knowledge, devote Holineſſe, and high Thoughts, chooke Faith; only humilitie preſerveth it. The one lives by opinion, as light as wind; but the other by Faith and mercie, he feels nothing but weakneſſe and guilt.

3. Well-worth weak and repenting hearts, that weep with *Peter*, We deny him often, but repent ſeldom: What ever knowledge, or other thing they have, yet if this be kept lively, Faith ſhall not fail; though it be ſeemingly loſt, and he turned his back, and he ſees no way to peace: Yet wait a while, and light will ſpring out of darkneſſe, and well-worth Croſſe that preſerves Repentance in man, when he ſees his own beaſtly guilt; how he hath forſaken God, and run from him; and ſees how all fails; then he returns: So it is hard to preſerve Faith lively in proſperitie. It is a great point of ſimplicitie to enjoy all gifts, and yet look at none: We ſee then, whereby man is preſerved in all ſtraits, *viz.* a praying and believing heart; all elſe vaniſh.

4. But praying dayes are gone. We have wept, but now rejoyce; We were weak, but now ſtrong in our ſelves.

Strenghthen thy Brethren; Pitie not me, nor weep for me; but weep for thy ſelf; *and pitie thy Brethren*; So that.

As the life of Faith is in Chriſt only, ſee the practice of Faith is in love to the Brethren, *David*, Pſal. 16. *My goodneſs is nothing unto thee, but to the Saints that are in the Earth.* Thus all rules of practice after Faith, that are ſtabliſhed by *Paul*, are ſuch like as help the weak, admoniſh the un-ruly, *&c.* and Chriſt left this his laſt Law, *Love one another*, and Faith works by love; This was Chriſts practice all his dayes in doing good, and this is a free diſpoſition of a Redeemed Spirit; the fleſh ceks its own, but love doth not.

1. Thus

1. Thus is the Fathers Love ſpread abroad, and the Truth of the Goſpel; and the Church increaſed, and herein is the Communion of Saints.

1. But we all walk in the thearick knowledge of Faith and Chriſt, and nouriſh our thoughts therein; but we foreſake the practice of Faith: for ſelf-Love, and Pride hath drowned all hearty Religion. Do we help the poor, and relieve them? nay, we ſpoil them; do we bear with the Weak? nay, we judge them? do we cover the ſins of others? nay, we ſpread them; Do we love our Enemies? nay, We hate them.

2. I wiſh we had leſſe Knowledge, ſo we had more Faith and Love. Is it not a ſhame to ſee how Drunkards are linkt together, and every Sect as one man; and yet, we that profeſſe to believe in Chriſt, lead everie man to his own gain: So we thrive, we care not who loſe; who grieves and bears the burden of others.

I will go with thee, though all forſake thee. Pride of heart, and over-weaning conceit of our own power, becauſe of ſome ſingular gift above others is the readie way to fall before all; ſo its in the *Jews*, *Pharaoh*; *Nebuchadnezzar*, *Lucifer*; So that,

There is a preſumptuous and proud carleſſe confidence from the arm of fleſh: which goes under the name of Faith, and lifts man up in ſecuritie a while; but will fail in the end. Thus *David*, Pſal. 30. And his numbering the people.

SERMON XV.

Dan. 3. 16. 19. *Then Shedrach, Meſhach, and Abednego anſwered and ſaid to the King, O Nebuchadnezzar, we are not carefful to anſwer thee in this matter.*

IN the former Chapter, *Daniel* had interpreted the Kings Dream, concerning the Image of Gold, Silver, Braſſe, Iron, and Clay; and the deſtruction of ſeveral Monarchies, by the Stone hewed out of the Mountain without hands; that is to ſay, The power of Chriſt, whoſe Kingdom ſhould

ſhould overcome all the reſt, and be everlaſting, never to be deſtroyed; by which the King was convinced to acknowledge the great Power and Wiſdom of the God of *Daniel*; and fell into admiration, but underſtood not the Myſterie of Chriſt therein, nor the downfal of his Kingdom, and therefore preſently returns to his old Idolatrie; So that,

The Word of God from God, and the great work of his power, doth for the preſent put man to ſilence, and convinceth him; yet, where the heart remains hardened, and that the myſterie of Chriſt is hid from man, he ſoon returns to his old vanitie and Idolatrie of his own heart.

Thus they are often convinced by the great Works of God, Pſal. 16. *Yet forgot how they were brought out of Egypt, and walked not in the Covenant, but returned to their Luſts*; And the *Phariſees* in Chriſts time often put to ſilence, but ſoon grew wiſe again to maintain there own Kingdom.

Yea, how manie of his followers, who ſaw his great Workes, and confeſſed never man ſpake like him, or did the like; ſpake with ſuch power and aſſurance, and yet forſooke him; ſee the ſtony ground, and thoſe of *Judea*.

1. For eaſe and peace, and proſperitie being offered, and a man lothe to live without them, *they choak the word*.

2. The Knowledge of the Goſpel without the power of Chriſt and his death, hardens above all; none ſuch enemies to the ſimplicitie thereof.

3. For if the Truth and Power of God be revealed, yet if God keep not the Promiſe of Repentance by the Croſſe, and ſo bring man under the power of that Word, he ſoon ſtarts up and becomes Wiſe, and Righteous in himſelf; not in Chriſt in the fleſh, not in Faith.

4. Though for the preſent it daſh man, and convince him that he confeſſeth and ſweareth that it is the truth; yet when it both croſſeth his preſent eaſe and libertie, and brings no life but death for the preſent; he grows wearie, unleſſe the great power and love of God purſue his Soul by his Word and Croſſe. Hence comes ſo much back-ſliding in the church, that men admire the great Power of God, yet not living in Repentance under the Croſſe. Every thing ſtarts up, and ſo, they turn to the old way, or a

new device of their own; but do not believe the down-fal of their Kingdom for the preſent. For moſt men, when they have talked and ſhewed abroad their Wiſdom, Righteouſneſſe, and increaſed their Glorie; they are the old men again: The World is welcome, and ſweet, Sin as light, themſelves at eaſe and ſecure, as they had never known ſuch a thing.

1. And yet they know their eaſe and ſecuritie ariſeth not out of ſimple confidence of Faith, but hardneſſe of heart; and clothed under a vail of Religion.

2 So it is a fearful thing to grow hardened after truth revealed; that man joyn hands with the World; and that ſin become leſſe ſinful in conceit. This is a meer ſecuritie and not Faith; for if a man flie off, and that the Word ceaſe to judge man, arraigned at Gods judgement ſeat: For Chriſt hath two judgements in mans heart, *viz.* Judgement and Mercie; ſo it is ſaid, *Man muſt give an account of what he hath done, Yea, of every idle word*; which is true in mans heart: for they are judged, and man tormented, untill he apply to mercie. For if he be not before one of theſe two, he is ſecure; nay, this we ſee too common in all men.

1. For though they muſt be brought at one time or other, to be judged in themſelves, and confeſſe that it is the way of Faith; Repentance and Love is is the way of Life; yet how ſoon become hardned, and caſt it off, cares not for it, but gets a life elſe-where; that they cannot ſay that their joy and pleaſure, and life is in Chriſt, but in another; one in the World, another in his pleaſure, another: in his knowledge; and righteouſneſſe; and none abides: but with this *Nebuchadnezzar* falls off. But know, that this Word ſhall judge thee one day.

2. Hence we ſee, what a Fountain of Luſt and Rebellion is in all men, believers and others, how often hath God expounded our Dreams, reſtored our freedom, given Life in Death? and how ſoon are we returned either to the Worlds ſhifts in ſtraits, or forget the Lord, that brought us out of *Egypt*; and feed our ſelves with pleaſure?

Nebuchadnezzar made an Image of Gold, fifty cubits high: He had forgotten the God of *Daniel* ſoon, and now makes an Idol, for his own glorie; and preſervation, even thus doth all; So that,

When

When mans heart turns away from God and Christ, that he is not known, believed and loved; every man set up the idol of his own Imagination in his heart; and forsakes the God of Heaven: that is to say, a God, a Christ; and a Righteousnesse, and Wisdom in Imagination.

Thus every Nation had their Gods, all reasons are a God framed or comprehended in the witt of man: Therefore, God gave this great Law, *Thou shalt have no other Gods but me.*

1. Thus Satan is called the God of this World, who sets up his Law in mans heart. For there is in every man the sins of all men in the root, so that as the Heathen, that know not God indeed; yet had many Imaginary Gods: So all men that know not God, or forsake Christ, make many Christs; though not all of one fashion, yet such as mans Imagination leads him to.

2. For mans heart must have something to uphold it, either real, or conceited; therefore, in want of the God of life, he must have some God; and something to trust to; or sometimes for which he must trust God the better: in all which, though it be nothing but the Idol of his Imagination, yet Christ must bear the Name.

He confesseth the *God of Daniel*, but hath an other Idol whom he worships. For doubt not, but all the Heathen had a general confused conceit of God; unto whom they then framed God a kind of relation in their conceit. For reason could tell them, that a creature could not save them; neither could *Nebuchadnezzar* believe, that any creature could yet save or deliver him, when he counted himself the most patient creature in the world; but had a conceit of God, unto whom he owed Worship: Some acknowledge the true Christ, but he is not the Saviour by whom they live, but something else: So that,

Thus the World and the Church is full of Idolatrie, every man setting up the Idol of his own heart.

One sets up a Golden Image, as the King did here, and makes the World his great God. This he serves and trusts and worships; yea, in all his laws and threats, he fears the loss of his labour: For if this God smile, he laughs; if he frown, he grieves; if he threaten, he fears; if he promise, he believes; and this is the greatest God, most worshipped in the World. The rich adores it, the poor prayes unto it, all bow unto it; But the great Idol in the Church, is mans knowledge and righteousnesse. This is that

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the falſe Apoſtles ſet up. This he decketh with Devotion, Zeal and Charitie, but yet not much of that; he worſhips God before this Idol; he acknowledgeth Chriſt, yet with circumciſion joyned; this we make only God, we bow down as unto it: Nay, the Idols of mans imaginations are endleſſe. For the greateſt contemplators, ſaith *Luther*, Are the greateſt Idolaters, for they make an Idol of their own imaginations, or their ſpeculations; Chriſt and *Paul* was none of theſe, they lay in miſery, they believed God, they practiſed love, and went about doing good.

1. For by how much any goes about to comprehend Chriſt and his Word, not believing in him, from a broken and repenting heart, but from ſtrength of imagination he is the great Idolater; but know theſe are curſed and the makers of them, they have mouths, but ſpeak not; eyes, but ſee not the way of life: noſes, but ſavour not the things of God; feet, but walk not in the wayes and love of Chriſt; and they ſhall not all help in time of need. Thy Knowledge ſhall vaniſh, thy Righteouſneſſe be judged faultie, thy gold periſh, and thy pleaſures be turned into ſorrow, and ſhall this God deliver thee? And all theſe are framed by man, that he may have eaſe and freedom elſewhere in the fleſh, and have ſomething to ſee and feel, that ſo he may live in peace; but the true God is found in trouble, not at the ſound of Muſick, but in woe and ſighing; then is God preſent with theſe men; as,

Daniel, Shedrach, Meſhach and Abednego, were accuſed by the Officers.

This added to their Captivity, for that herein is double bondage, though they were advanced as Rulers in *Babylon*, yet brings them into bondage; that they might not ſit in *Babylon*, but upon their God and his Word; So that,

When God intends good unto man, he keeps him under the Rod of miſerie without, and weakneſſe within; that Faith may be kept pure, and the fleſh and man may have no ſtay but in him.

Thus with *Job*, *David*, Pſal. 107. 39. *He brings down their heart with ſorrow*, thus with Chriſt.

1. For till man be throughly whipt, he flies to ſome new ſhift, and God in love chaſeth him from all holds, that he may not ſetle in carnality.

2. For *Abraham* had no Child, then *Iſaac* was born, and then

hope of him ſeemed to be taken away. This was ever Gods dealing with his Church, they had ſome breathing time; yet he renewes his rod, when they grew wanton and turn from him: Man would lay hold in any thing, rather than drown; but thus God plungeth him into the deep, and then he prayes.

1. Thus we all ſeek reſt in the fleſh, and find it; and ſay, We ſhall not be moved; the Pipe and the Tabret is in our Feaſts, but ſorrow and repentance is hid from us: But if God intend thee good, he will keep thee from fleſhly eaſe. Thou thinks it an heavy bondage, to loſe wife, huſband, world and all; but when guilt ſhall appear within, and God is departed, and death at hand; who ſhall comfort thee?

2. But we are altogether for eaſe and peace; Our Church is fleſhly. The Church in *Canticles*, ſought and enquired after him in the night, but no ſuch need with us; we feel not the grief and captivity of others. They are now full, *anon*, taken away; Now in health, *anon* ſtrucken dead. Children cries, wives lament; huſbands ſlain, none left to comfort them; but cruel enemies to make an end of them: which ſhewes the curſed ſtrength of fleſh, never well but under the rod. This made ſome run into Monaſteries.

We are not careful. That is, we ſeek no ſhifts, but truſt in our own God; and fear not the fire, nor afraid but God will deliver us; So that,

Faith only ſtaying the heart, only Chriſt makes man bold again from death and miſerie; and purgeth the heart from fear.

This was promiſed by Chriſt, Be not afraid; ſo the Midewives of *Egypt* feared not the King, ſeeing him that is Inviſible. Thus the Martyrs not afraid to anſwer their Adverſaries.

1. For it overcomes the World, gives joy in tribulation, after patience, experience; Iſa. 58. *A Smith liſts not up a hammer, but by me.*

2. Man fears only ſo far, as he truſts himſelf or the creature.

3. Faith keeps the heart ſafe, whatever becomes of the fleſh.

1. Now there is a fear natural, from Conſtitution.

2. A fear worldly, becauſe we truſt and love it.

3. A fear ſpiritual, either of wrath or judgement, or of fear in regard of himſelf and his own weakneſſe and rebellion; but fear makes man believe.

1. Why doth man fear, but becauſe he believes not? hence our

our ſkrinking hearts; that when trouble approacheth, he deviſeth and invents how to anſwer and eſcape and recover. For affliction indeed ſhakes all frothy faith, but purifieth the reſt as gold.

2. But woe to the hardened hearts, that fear nothing, becauſe the World is ſtrong in our hearts, but like blind byard run into a pit.

3. See the ſafetie of believers, who have a friend at back; that when fleſh pleads with *Saul* to *David*, thou art not able; and *Jonathans* man: they are manie judgeth not after outward appearance, but believes and waits for deliverance: Be not afraid, only believe.

4. And this is the Fountain of all, the careful life of an unbelieving man; alwayes caring to encreaſe theirs; to be delivered, becauſe they truſt not in him thats able.

Our God is able here, oppoſeth their God to the cumber and wrath of the King; we ſeek not thy favour nor life, nor eaſe: but our God whom we ſerve is our only ſtay; So that,

The believing heart, ſo far as he believes in Chriſt, and Chriſt in Him; in all extremities cries from a believing mind, None but Chriſt.

Thus *Solomon* when he had tried all vanities, Pſal. 73. *I have none in heaven, ſave only thee. Eliah* againſt *Baal*, *The Lord he is God*; And the Prodigal, *Father, I have ſinned againſt thee, therefore I am no more worthy to be called thy Son.* Phil. *For we are the circumciſion which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh.*

1. For there is he that giveth life in death.

2. They are one by faith, as the huſband and the wife.

3. This is the Law accompliſhed by the Goſpel, againſt the world, who worſhip one God, and truſt in another; nay, all have any but thee. Faith is a ſimple thing ſeparate from all; Chriſt only lives in man, and anſwers Satan with this, *Our God is able to deliver us.* If he ſee it beſt, He can; to which will we are ſubject and believe his power: yet, if he ſee it not good, we believe his power, He is able to uphold us in ſuffering; and we are pleaſed with his will whatſoever; So that,

So that ſimple believing of Gods power, and free ſubjection to his will in all things, is the only ſtay and hearts eaſe of man in trouble and miſery.

As in *Abraham*, he believed that he was able to raiſe him

up from the death, though he knew not that he would; in that he ſubmitted to his will, Rom. 11. *Concerning Iſrael, God is able to graft them in again*, and *David*, When he was driven by *Abſolom, God can bring me again to the Citie and Tabernacle, if not, here I am; let him do what ſeemeth him good:* So ſaith the *Leper, If thou wilt, thou canſt make me clean; and God can ſave by few as by many.*

For he that comes to God muſt firſt, believe that God is, that is to ſay, there is Power, and Truth, and Wiſdom in him; who, by his Power commands the Heavens, and they were made; who cauſeth light to ſhine in darkneſſe, Thus he argues in *Iſaiah* and *Jeremiah, Its I that meaſure the Sea in my hand.* He that made the Heavens and the Earth, that doth lead through the Fire and Water, and brings down to Hell and Death. And this he hath promiſed, that he will not leave man in diſtreſſe, but all ſhall turn to good.

So that, to denie all creatures and ſtrength of man, and believe his power; to denie our ſelves and be ſubject to his will is our only eaſe. For Chriſt ſo knew his Father was able to ſave him from that hour, yet was ſubject to his will, *not my will, but thine be done.* But Man hath a Will of his own, which God doth not alwayes anſwer according to his fleſhly appearance, which man ſeeks to accompliſh by his own; or, becauſe man ſees not allwayes a ſign or way of deliverance in himſelf, he fears and thinks all is loſt; when God in Wiſdom hides all from him, and takes away all ſtayes in the fleſh, that he may deſpaire in himſelf, and truſt in another, and denie his will, that he may be made ſubject.

Thus, we all denie the Power of God, and think there can be no comfortable living in the World vvithout fulneſſe of the World; nor that Wife and Children cannot live vvhen vve are gone, unleſſe vve leave them full portions; but vvho fed *Elias*, and the Widdovv of *Sarepta?* vvho fed the Ravens and clothed the Lillies? Nay, vve do not ſee, that all the care and povver of man cannot make him proſper, vvhen Gods hand is againſt him: and do vve not ſee hovv many he raiſeth out of the duſt, and ſetteth them vvith Princes; and yet this vve truſt more than him: If vve have friends and riches, vve believe; if not, vve fear, as though his povver vvas limited to this.

1. Nay, thus in the vvay of Religion, vve denie his povver and vvill needs help God, as that he cannot ſave us vvithout our help,

Works

Works, Wiſdom, and Righteouſneſſe and theſe muſt be ſet up to look at, and we behold Chriſt through theſe, and Circumciſion; and ſo we ſtand not as Beggers to receive of his fulneſſe, but as Traders in Religion, to bring ſomething unto him, as a thouſand Rams.

2. But what ſafety to the Citie, if God watch not, or what eaſe by riſing earlie, if God bleſſe not; ſo that none believes the power of God, but he that knows his own weakneſſe, and of all creatures; For ſtill God manifeſts his Power Wiſdom, and Mercie in the Weakneſſe, Fooliſhneſſe, and Unworthineſſe of Man, and this believing Gods Power, never more ſeen than in trouble: For while we are full, we believe, becauſe of our fulneſſe; but when all fails, then we denie him and limit him by, that we ſee, or feel; and hence, we denie him in our hearts: I ſhall never get out of this Miſerie; I cannot tell what courſe to take, I ſee no help, I I have no friends; the enemie is full of Wrath and Power, I cannot eſcape his hands.

Did he not put a Bridle in the Lips, and a Hook in the Noſe of *Senacherib*, ſlaying a thouſand and fifteen hundred in one night: Hath he not Promiſed to give thee a Mouth and Wiſdom; therefore thogh thou canſt not tell what to do, commit all to him, and ſee what he can do: As we do in any trouble, when we are weary with ſtriving, we give our matters to another, to make what end he will, and we are content: So do with him as *Job*, *laying his hand on his mouth, and ſee what an end God made.*

Obj. Yes, I know God is able, but yet I know not that he will.

Anſw. In this nothing but ſubjection brings peace, for it is not our curious ſearching that finds it; We all luſt to know and ſee, rather than to be ſubject to his Will in patience, We would all know the time when, and by what means; we would have it now and by Fire from Heaven; He hath promiſed and is able to ſupplie our wants, but we would know and feel it, and have it in abundance. Thus, Man would be a chief Lord in the Church, and leave nothing for Chriſt to do, he would have all things in his own hands, and yet for ought I know, when man hath moſt, he believes God the leaſt; and when he hath moſt confidence in himſelf he hath leaſt in God.

But theſe argued not with God, nor tempted him; but caſt all upon him, he is able, and if he will, he can; and if not, his will be done. Thus man in ſtrength of his own will fights againſt God

ayly; we pray, *Thy will be done*, but we never think of it: but rather that our wills might be accomplished, that His will might be the fulfilling of our lusts, rather than suffering want to believe Him. We professe that He will turn all to the good of of His, we believe not truth, for else how comes this murmuring in want; but we think nothing can turn good, but that wherein we find present good: We would know and feel all, but believe and suffer nothing.

And he will deliver us. They stick to the Promise, and are delivered; So that,

Faith and sticking to the Word of Promise, gives assurance and frees man, when all else fails.

Be it known. However He do, yet we will not forsake Him; So that,

The believing heart willingly suffers all miserie, rather than forsake God, or trust any, but Christ.

As Paul, *For I am not only readie to be bound, but to suffer all things.*

Then was Nebuchadnezzar full of fury; When he saw his power contemned, his will crossed, his glory thus opposed by these, and of another which he saw not, nor believed; his rage was kindled, and he grew mad, and commanded the furnace to be made seven times hotter than before; So that,

The way of Faith doth most cross the power and wisdom of the world, of any thing; and therefore doth the World cast it off, and grows furious and mad against it.

John preached Repentance, and they cast him into prison because he told them, that their high mountains must be cast down; and that in that way they could not be saved. Christ preached faith, to the convincing of the world, that they should believe, and they look at nothing but Him; *And they hated the light, because their deeds were evil*: Therefore, were they mad against Him. *Paul* preached Salvation by Christ, and overthrew circumcision, and they stoned Him. And so the elder brother, the prodigal; *Luther* preached free justification by faith, without the righteousnesse of man, and the whole army of *Antichrist* was up in arms against him. So these stick to God, and the King is furious.

1. For this leaves nothing for the heart to fix upon, but Christ, a thing unknown to flesh and blood: If man would fasten

faſten on the world and reſt there, Chriſt ſhews it is a vain and broken ſtaff, and that a mans life ſtands not in that, for moths corrupt it; and as the rich man builded his barnes, this night will they fetch away thy ſoul: So that the worlding hates it in his heart.

2. If man will faſten on his righteouſneſſe, and knowledge, opinion, or any qualitie, Chriſt beats it down, and *Paul* makes it worſe than nothing, and leavs all under ſin: And ſo the wiſe and righteous men are alwayes the greateſt enemies to Chriſt; for they think much that all that which they have gotten with ſuch labor and coſt ſhould ſerve for nothing: For man would have a life out of all things, but flees death in all things.

3. Nay if man think to ſtore up joy and peace and eaſe by believing, and ſo make his mountain ſtrong, by his revelations, gifts, and great joyes. Yet then Chriſt alſo comes with darkneſſe and ſufferings, and ſeems to forſake theſe men; and this makes the ſtonny ground to fall off; and theſe for a time rejoiced in his light, but forſakes him after: So that, Chriſt may well ſay, *who hath believed our report? for of all other things this is leaſt welcome to man*: Nay, all hearts riſe againſt it, but he that is down already. The Worlding is tyed in his luſt, and worldly confidence, and his ears ſtopped, and his heart riſeth againſt it; for he would ſit at eaſe and enjoy his portion: So alſo the righteous and religious man, that excelleth others, and profeſſeth Chriſt; yet lives by circumciſion: He ſtorms and argues and diſputs againſt it, and gets ſtrong conceits and opinions to joyn the world, and eaſe, and Chriſt together, and none embraceth it, but the poor and miſerable heart.

SERMON XVI.

Jeremiah 48. 34. 56. *Thus ſaith the Lord God of Iſrael to thee, O Baruch; thou didſt ſay, Woe is me now, for the Lord hath added grief to my ſorrow, I faint in my ſighing, and I find no reſt: Thus ſhalt thou ſay unto him, The Lord ſaith thus, That which I have builded, I will break down, and that which I have planted, I will pluck up: even this whole land.*

THeſe are the words of the Lord to *Baruch* by *Jeremiah*, to comfort him in the heavineſſe of his ſoul, be-

because of the present persecution of the King and people of *Judea* against the word of the Lord, and the Book which he had written, from *Jeremiah*: As also, for the ensuing captivitie which he saw: He expected peace and ease, when he had read the book to them; but for that they persecuted both *Jeremiah* and him: He looked they would have repented, but they are more hardened, and he hath lesse hopes than before; Upon which,

1. The Lord comforts him by the Prophet; wherein *Baruchs* sorrow and grief is renewed and multiplied, and he left without any hope of ease or rest.

2. The Lord comforts him in his heavinesse, he renews his threatnings against *Judea*, that *He will pull and pluck up that which He hath planted*; he shews wherein is the cause of his sorrow, because *he sought great things for himself.*

3. A promise of safety, when evil shall fall upon all flesh; yet life shall be given him for a prey. *woe is me now.* What is the grief of *Israel*, had *Baruch* the book, and cast the Word of the Lord away, and hardened himself in his clear sight revealed; so that judgement must come? So that,

No sure sign of judgement, than of hardness of heart under the clear sight of the Gospel of Christ, Luke 13. *O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee: How often would I have gathered you together, as the hen gathereth her brood under her wings; and ye would not?* Mat. 22. The unthankful guests were bidden, but hardened against it. This is the abasing of his long-suffering through hardnesse of heart that cannot repent, and yet judging others; as the unthankful servant, that eateth and drinketh with drunkards. In such securitie was *Israel* fallen now, for which *Baruch* mourned, that they cast off the words of *Jeremiah*, saying; It is false, and God would not cast off his; And so follow the Idols and Imaginations of their wicked hearts. This is the turning of Grace into Wantonnesse, like those in *Judea*, for which judgement was prepared; they fed their bellies, and filled their purses by the Gospel, but not souls with Faith and Love. And it is a sign of death when Physick workes not, but that the disease grows strong against it; so of the soul, when the Word of Life prevails not.

This is a casting off God, whose goodnesse we have felt; so that

that, now we live of our ſelves, to worke our own peace, procure life, prevent danger; for that is not now called to for counſel, nor is help called for as of old: and this is the hardneſſe whereinto we are all fallen, as woeful experience ſhews: And this is the condemnation, *That light is come into the world, and men love darkneſs rather than light*, John 3. and this appears, when ſin and rebellion is the ſame or the greater, and yet leſſe burdenſome, and evil than before. When knowledge of the Goſpel hath ſhut up repentance from the heart, and pride hath drowned humility and love in himſelf, when God of His Judgements are not feared nor felt; but we put the evil day far off when iniquity is grown great and impudent; and become as ordinarie as our trades and callings are with us. Now the time was, when the diſciples of Chriſt, and Apoſtles flocked in abundance and left all, as *Alexander* and *Demas*; but after a while they hardened and fell to the World and eaſe thereof. The *Galatians* would have plucked out their eyes, but after turned enemies in legal righteouſneſſe, but we to dead ſecuritie, even thus with us: Time was, when the Word was precious, and prevailed to rule in us; but now we can abide it through wit and fore-knowledge, and ſleep quietly.

1. But well worth tender hearts who eat and live by the Word, whether it ſpeak life or death; it prevailes above all: and hence ſee the greateſt provocation that ever was raiſed againſt God, whereby His own people had taſted of His love, and grown wanton in the fleſh, and more fearful judgement fell upon them.

So now, the ſilly ignorant wretch, when he hears but of any judgement, he trembles and bleſſeth himſelf after his own poor ſighing faſhion; but the wiſe and great devote ones they mock him, and ſay, Tuſh, this is nothing, we ſhall eſcape it, and call his word a lye; ſo that we may juſtly fear the ſequell of theſe fearful ſigns, theſe more certain ſigns, than in Sun and Moon: For where is the mourning, weeping, and repenting heart? Where is the lowly, believing mind, that joyes in tribulation? Where is the open, loving, ſingle heart without reſpect.

Well, nay, we cry, Woe is me now, for *Iſrael* hath caſt off the Lord, and we fight againſt His Word; our long peace hath made

us ſecure. The Word and Works of God are become a dallying to us, and we ſing peace, peace, and yet forſake the way and deſpiſe the Kingdom of peace.

God hath added grief to my ſorrow. New grief to my old ſorrow, one grief after another, that I find no reſt; though I faint in my ſighing, ſee Gods dealing; So that,

God uſually tryes his to the bottom, and adds one affliction to another, to all which he loves, and ſuffers them not to find any eaſe and reſt in the fleſh.

As with *Job*, Pſal. 78. *He brought down their hearts with ſorrows*, Pſal. 77. *He wept all night.* Thus *Paul* had fightings and terrors; thus Chriſt, and the Martyrs even perſecuted unto ſtrange Cities; thus *Abraham* nothing left, Pſal. 4. *One deep calls another*; thus the wayes of Chriſt, and our conformitie to his death; For untill man be throughly whipt, and beat under, he runs to ſome new ſhift.

1. And ſo God in love chaſeth him from all holes, as *Abraham*, though he was brought from his Countrey, yet he had no Children, then was *Iſaac* given; then he had hope in the fleſh, but he took that away.

2. Thus was Gods dealing with the Church, though they had ſome breathings given; yet, when the fleſh began to grow wanton and rejoyce, and ſo they forget and turn from the God of their Life, then he ſent his Rod to waken them, that they might not ſetle on their fleſhly eaſe.

3. Thus will God worke good out of evil, He lets Satan looſe to whip and torment his for the deſtruction of the fleſh.

4. Man will lay hold upon any thing before he drown, yea, even a Leafe, or Reed, but God plungeth him into the deep, and then he cryes, and is heard.

5. Light afflictions makes man more wiſe and wilily to eſcape in the fleſh; but ſound and deep grief added to ſorrow brings down the heart, and makes him pray: Thus we ſee all ſeeks reſt in the fleſh, and we have gotten the World to feed us, and Religion to cover us, in proſperitie and peace; and ſay, Soul take thine eaſe, and ſit as a Queen, and ſay, We ſhall not be moved.

We add joy to mirth, the Pipe and Tabret is in our Feaſts, we drink and care, and laugh in the midſt of our ſinning, but Sorrow and Repentance is hid from us; We have not reſiſted unto blood

blood, nor affliction hath taken us, but such as with a little time of Wisdom could remove, or at least forget.

1. But know, if God intend thee good, he will add grief to thy sorrow: Thou thinks it a heavie thing, to lose Father, Husband, or Wife; but it will be a heavier thing to feel the burden of thy Spirit, when God hath turned his Face away, and taken all from thee; that thou feelest nothing but guilt within, and death approaching, and yet God absent; Then will grief be added to sorrow: Who then shall comfort thee?

2. Thus the Faith of our Church is all fleshly; fleshly joy, prosperitie, ease, the Spouse of Christ, Canticles 1. *Is black; and her Locks wett with dew in seeking her beloved in the night, and with weeping in the streets*, but no such enquirie with us. Others indure grief upon grief: Now full, *anon* taken away; now in peace, anon Drumming, and Cannons roaring in the streets; now in Health and Lustie, *anon* struck dead in an instant: Children crying, Wives bemoaning, Maids ravisht; Fathers and Husbands slain, and none to comfort them; but unrully Souldiers to spoil them: These are dayes and places of Prayer: No ease in the flesh, but crying in the Spirit.

3. We see also the springing corruption of man, like the springing-Willow, by the water side; cut it now, and it shoots out the next spring.

4. So that believers needs abundance of purging through affliction: For still we retain something, and gathers some hope from thence; and so flesh still renews again.

This was it I think, which led some honest minds to betake themselves to such austere living; thinking thereby to tame the flesh; and voluntarily denying fleshly ease, but yet it sprung up under a more spiritual form; but in a greater mistery of wickedness: For, look how far a man afflicts himself, he is able to comfort himself: but if God add grief to thy sorrow, and lay it on indeed, it will fetch tears, yea, blood.

5. The way of man never sorrows till it be kindly, such as all flesh cannot ease; it was so with thee once, and why not now? It is but a light and fleshy sorrow for want of ease, that is eased by any thing in man; but a wounded spirit who can bear? but we take wounded flesh for spirit: For that is, when a spirit is wounded

ded with guilt and want, becauſe it hath followed and believed the fleſh, and then as here is no way ſeen for recoverie, but ſighing and fainting therein, till God beyond hope, come.

I will pull down that which I have builded. He will caſt *Iſrael* away, whom He once chooſe for His only people; *I will ſend them into Babylon*, whom He appointed to dwell in *Canaan*, and to worſhip in *Jeruſalem*, and all becauſe their hearts were lifted againſt Him in their imaginations: So that now He will pluck up all, that He may caſt down their vain confidence, becauſe they were hardened in ſecuritie, and lifted up in pride; So that.

God will certainly deſtroy and caſt out the faireſt gift given to man, vvhen mans heart is lifted up thereby, and hardened therein.

Thus He pulled dovvn the confidence *Iſrael* had in the Ark; Thus He brings dovvn *David*'s high mountain, and *Paul*'s rebellions; this vvas *John*'s office to deſtroy high mountains: *Paul* had confidence in the fleſh, but God laid it in the duſt: So that after he confeſt, *That in me dwells no good thing*, but is given only by Chriſt, in ſuch humility and baſeneſs, that man might not be lifted up, his kingdom not be here: He arrogated nothing to Himſelf, but to His father, *Not mine, but him that ſent me.*

1. For Chriſt vvill pull dovvn all other kingdoms, that He may erect His ovvn, as in *Daniel*; the kingdoms vaniſhed one after another. This is the ſtone hevven out of the rock vvithout hands; and therefore Chriſt came to deſtroy the kingdom that the lavv had builded in man, and to convince the world of ſin, becauſe of righteouſneſſe vvhich they had eſtabliſhed; of judgement, becauſe the Prince of this World judged falſly of Him.

2. For man is cloathed in his gifts, as the Angels; and became ſtrong and vviſe vvithout God: He hath built him a city, provided a portion, vvorking righteouſneſſe, full of knovvledge, a God in his ovvn eyes; but God vvill pull all theſe dovvn that he may be God.

3. The vveapons of our vvarfare are mighty through Him to pull dovvn ſtrong holds, not through our ſelves: And this he doth by the power of the vvord, It is a mighty voice, and thereby lays

layes low all mans thoughts for the preſent, and by the Croſſe kindly together.

4. All gifts that God gives to man are to ſhew his power and love, for the good of others; not to make them the Idols of our own hearts, and ſay, *Theſe are thy Gods; O Iſrael.*

1. Woe then to the Pride of man, who is lifted up by every gift; exalts himſelf, judgeth others, deſpiſeth the weak; but ſuch boaſting muſt down; yea, whatever God gives them, he will take it again if you begin to ſtore it up.

2. It is a great point of ſimplicitie of heart, in the fulneſſe of all gifts the heart be lovv, and lifted up by none; vvhen he hath ſeen all ſecure, he ſeeth none: and enjoyeth freedom, yet vvalks in fear; as the Child, though he vvant nothing, yet he hath nothing properly his ovvn: God is and vvill be the keeper of his ovvn gifts, vvhich we put into the hands of fleſh; O! therefore, lay your foundation on a Kingdom.

3. But know there will come a pulling down, as to *Iſrael, when they ſate by the Rivers of Babylon*: What fooliſhneſſe, when it is us that builds and plants, and gathers and makes ſure that which muſt be caſt down and ſcattered? when thy mouth ſhall be filled with gravel, thy portion ſcattered, thy honour buried in duſt; thy ſtrong confidence periſheth, thy Soul carried into the land of darkneſſe.

4. See the perverſe heart of Man, and ſtrength of fleſhly heart, Who the more God beſtows on him, the leſſe he cares for him; like an untoward, Child keep him bare in Faith and dependance of his Fathers love, and he prayes, and believes, and is obedient; but fill his hand, and let him have his Luſt, he ſets his Father and Mother at nought: Yea, thus the Fleſh makes advantage of the moſt excellent gifts; as here, even the joy, peace, and aſſurance God gives man; for man retains nothing, but is lifted up by it.

And believes that it is God, but not man more humble and low to ſee his own vileneſſe, ſaying, *what is man, that thou regardeſt him?*

Doeſt thou ſeek great things for thy ſelf, ſeek them not. Thou mourns and weeps, that this deſolation muſt come, It is becauſe thou finds eaſe and peace, and great matters; no, all ſhall be taken away: Seek them not, for this is the cauſe why thou art ſo tronbled

troubled, thy fleshlie lusting, not throughly mortified and prepared in faith and patience to wait: So that,

The main ground of all our miserie and sorrow is, our lasting expectation of great ease and peace in the flesh, not faithfullie prepared to be subject to Gods will, or content with his present portion.

David looks that *Absolom* should be spared above all, and therefore was so grieved at his death; yea, more than at the death of all the rest. *Peter* expected to have his life, and continue there in peace; therefore so wishing, that Christ should not go up to *Jerusalem*, when *Hezekiah* had overcome *Senacharib*; he thought he should live in peace, which made the message of death so heavy, Luk. 12. *He said, Soul, thou hast goods laid up for many years; Take thine ease, eat, drink, and be merry: therefore death was that night so fearful.*

1. Thus we see in experience, and say; I was finelie set, I had paid my debt, gotten a good portion; built an house, provided for wife and children in a good way of thriving, and verie like to have risen; and now all is gone. For look how far the heart is lifted up in experience, so far it is cast down in the want of any thing.

2. Lust leads out the mind beyond present state, and sets a seeking great things, not content with present; and so both wanders in desires and uncertain hopes; and when they have gotten them with much toil, they are left in a moment, and he laid in the dust.

3. This deprives man of present good and what he hath, because of the want and expectation of what he would have. But subjection is necessarie in all estates, thus we are carried still in expectation of great matters, that we forget the present one, of great riches, and certain inheritance for himself and his; and it may be; he or they dies a beggar.

Another of great joy and comfort, and good will; keeps low his heart in sorrow. All expects a mending of their condition, which till it come, they pine and languish: The way of rest is to walk faithfullie for the present, and reserve the issue unto God.

SERMON

SERMON XVII.

Isa. 64. 6, 7. *But we are all as an unclean thing; all our righteousnesse is as filthy raggs, and we all do fade as chaffe or a leaf, and our Iniquities like the wind have taken us away.*

IN this Chapter is laid down the earnest desire of the Prophet, for taking away their rebellion and healing their pride and secnrity; that so the judgement might be removed: wherein by a Metaphor, that nothing can reform *Israel* but God; descending by his power, and bringing down their high mountain. For he acknowledgeth that God is faithful and wonderful in his mercy to them that wait for him, and seek him in his way; for whom he hath done such great things as were never heard of, and then confesseth where the fault lyes.

In the former verse he shewes, how ready God is to meet him that rejoyceth and worketh righteousnesse in his way, and that yet now he is wroth, because they have sinned: but that in his way there is continuance of his mercy and goodnesse; and that man walking constantly therein, shall be saved.

Then in the sixth verse, a map and a plain description of mans estate without God; and that is laid down,

1. Generally in their natural disposition, as *filthy raggs.*
2. In their holinesse or devotion, *all our righteousnes are as filthy raggs.*
3. In their failing and fading in all goodnes, like a *leaf.*
4. In their miserie, their *Iniquities like wind takes them away.*
5. In their hardnesse, none calleth upon thy Name, or stirreth himself to take hold of thee.
6. Gods absence from them, because of their Iniquities.
7. And last, they commit themselves to God in submission, as clay to the Potter; and so after, cryes for mercy and reconciliation, and of restoring their captivity; In those is continuance, and we shall *be saved*: In thy way there is safety and continuance of comfort, if we had hearts to continue faithful therein. *But we are*: So that,

Mercy

Mercy, Love and Truth are a continual act in God, and never fails to man; but when man turns to himself and his own wayes.

But if man could continue constant in faith, he should be preserved in all dangers, *His mercy endureth for ever, and his truth from generation to generation*, &c. Mic. 6. *Israel testifie against me, wherein have I been wanting or failed thee.* How did he continue his love to *Israel?* though they sinned, yet he continued a Father; though we sin, yet he abides faithful. *Christ continues ever a faithful High Priest, and never ceaseth to make Intercession.*

1. *For with him there is no shadow of turning*; he changeth not as man: God is not *yea* and *nay*; as a man in war with his enemies: who hath a Captain wise and puissant to overcome, if they bear their station and fight in confidence; But if he out of his pride and infidelity run out into a way of his own, and trust his own devices, shall fall. It was, because he stayed not with the Captain; so it is with us, because we stay not with him, but run after some lust or device, and think to prosper, which skill fails. For when *Israel* stuck to the Covenant, and endured hunger and thirst; and drunk bitter waters, and waited on him in his way, they prospered: But when they began to lust, and turned from him, they fell through Infidelity.

2. For no length of time nor work of man, can alter him or his word; but man running from him, deprives himself.

3. For it was *Adams* running from God, and the Prodigal from his Father; and the *Apostates*, for denying and forsaking the faith; that was their undoing.

1. Hence we see, why our joy and peace continueth not, *viz.* because we continue not faithful in sticking to him; But,

1. Either bless our selves with hearing of Redemption, and yet live by the world and the flesh.

2. Or tasting of the joy and freedom in the way of faith, thinks all is perfected, and lives not by faith, but the World creeps in.

3. Or receiving joy and assurance from God, thinks to store it up in our selves; which was *Adam*'s sin: For he that thinks to store up faith and love, *&c.* in himself; and thereby to please God, or to receive from God, is deceived. For there is faithfulness in God, and continuance in God, but not in man: So that, here is our error, we think to store up these by wit and diligence and by faith; for there is no continuance or keeping of holiness in man, but in Christ

Christ; for He is our Holineſſe and Redemption. Charge not God then, as thoſe in *Iſaiah* 58. as though He failed; for there is no failing in Him, but condemn thy ſelf: And yet God chargeth not man as though he had been a wanting to him, *Iſaiah* 1. as though man can do any thing to Him; but becauſe we are not fit to receive, *O that my people would have heard*: Becauſe he hath not an ear to hear, and a heart to receive what God would beſtow on him: Being fore-ſtalled with a conceit of his own guifts, the ſin of the Angels.

3. Hence we ſee, how hard it is for man to continue in any good way: with God is continuance, man failes oft, for man is lothe to ly in the duſt ſtill, and to ſuffer affliction, and mourn, but he will have ſome merry dayes; and if God give it not, he flies to the world, and ſeeks it there: And yet we know that man never finds life but in death, and *Paul* never rejoiced ſo much as in infirmities; which argues, we are abundance of fleſh, but little ſpirit; for one hour that we live in the miſery of own ſpirits, we live ten in pleaſure or hopes of the fleſh.

But we are all as unclean things. He confeſſeth what man is, without God, *viz.*

That man ſeparated from God, and not guided by Him, is but vileneſſe and vanitie; a lump of filthineſſe, and good for nothing, till he be reſtored by meer mercy, and made ſubject to God, and live in Chriſt: Pſal. 6. *What is man, that thou art mindful of him?* In us dwells no good thing, man is a thing of nought; Rom. 3. *Their throat is an open ſepulchre*, &c. no ſtedfaſtneſſe in the Angels, and who can ſay, My heart is clean? So *David*, Pſal. 5. *Daniel* 9. confeſſe what man is.

1. For God is the life, ſoul, and being of all creatures, and none lives but by Him; none but men and devils, but are ſubject to Him, and obey His will; only man hath a will of his own which he would have to reign as God.

2. This is the common eye of the world: what malice and ranchour, not the like among brute creatures; even minds to devour one another, wrong, murder, covetouſneſſe, pride, luſts, and all evil is commited amongſt men, but all flowing out of this pit.

3. Nay the experience of every heart, underſtanding it ſelf, ſees it; doſt thou not find in thy ſelf a heart ſtuffed with pride, vain glory, luſt, and filthy deſires, that if the world did but know them thou wart aſhamed for ever?

4. And that which makes him worſt of all, this beggar will needs ſit on horſe-back, and boaſt and proclaim himſelf to be ſome body.

1. But if mans eye were turned homeward, we ſhould have no boaſting; where thou may ſee in thy ſelf the ſins of all men in the world, *Pharaoh*'s hardneſſe, *Cain*'s murder, *Saul*'s doubling, *Judas* treaſon, the fooles worlding; for we do the will and luſt of the devil.

2. So that all thy good thoughts of thy ſelf are from the devil, the father of lies; nay, when ever thou medles with any thing that is good, if it be not God that workes in thee, thou marrs it. Thou talks of Religion from a proud heart, and makes Religion to ſtink: thou prayes out of a rotten heart, out of ſelf-love for eaſe, and it is abominable, *&c.*

3. O that man ſaw the filthineſſe of his own heart! What a baſe thing he is? It would both bring down his high thoughts of himſelf, and make him charitable to others.

1. Whence then is all this exalting of our ſelves above others, as thinking we have ſome excellent gifts above others? is it not becauſe we know not our ſelves.

2. Whence is this ſeeking of glory one of another? but becauſe we know not our vileneſſe, we are lothe to ſee any ill in our ſelves, and thence ſo many excuſes.

3. Whence is this judging and cenſuring of others? but becauſe we think well of our ſelves.

Object. But God hath given excellent gifts to men, as Knowledge, Wit, Joy, Comfort, Faith, and Love, *&c.*

Anſw. This declares the goodneſſe of God, not of man, this reſts in God, not in man; this makes not man better in himſelf, but ſhewes that God is better to him; for when man chokes himſelf with conceits of Gods gifts as his own, he becomes proud. True it is, God reſtrains and orders man for good of others but if he take good to himſelf, he is deceived.

4. Where then are all theſe good qualities that man brags of? True it is, for matters pollitical, God hath given gifts and fitneſſe to man; but for the Kingdom of Chriſt there is no power, no fitneſſe: all power is in Him, both in heaven and earth: For as in a Kingdom there is no power, no will but in the King, ſo in this; ſo that we greatly err in our conceits.

We think Faith is a vertue, and qualitie, and power in man; but

but it is indeed the weakneſs of man truſting in another, when the weak, dead, and beggerly heart of man flies to and lives in another; ſo that, there is no goodneſſe in man, but ſight of vileneſſe, &c.

5. O! how much need we then to ſtand in need of mercie who who are vile, filthy, and rebellious?

6. And magnifie we Gods mercie and love, that on us, ſo vile, and wretched, hath ſhewed mercie, & ſtill keeps and preſerves us.

And all our righteouſneſſe is as filthy rags. 1. Here he ſhews, what man is naturally, in the general nature of man; and here he ſhews what he is in his better reformed qualities of Righteouſneſſe and Holineſſe; wherein he labours to bring down the high conceits of the *Jews*: Who accounted themſelves the onlie Holie and Religious People; and that therefore, God would carrie them into Captivie: But he tells them, that even all their righteouſneſſe, that they boaſt off, in reſpect of God, is nothing but filthineſſe and vanitie; and ſo the Righteouſneſſe and Holineſſe of the moſt perfect man, whereby he labours to root out of man two things.

1. The conceits of all Righteouſneſſe in himſelf, and ſo pride and boaſting, that man may know himſelf. 2. All Righteouſneſſ before God; But

1. For firſt, he doth not draw man from Righteouſneſſe, but from the opinion of Righteouſneſſe.

2. He ſpeaks not of Righteouſneſſe towards man, but towards God; So that,

Mans beſt Righteouſneſſe, and perfection of Holineſſe with God, and before him; as alſo all mans conceits of Gods love and bleſſing in reſpect thereof, is nothing but filthineſſe, and iniquitie, not able to uphold his heart, or preſerve his peace in ſyrie tryals.

No ſtedfaſtneſſe in Angels, *Paul* counted all loſſe and droſſe, Pſal. 16. *My goodneſſe extends not unto thee*, when we have done all that we can, we are unprofitable ſervants Iſa. 66. *Their righteouſneſſe is like the cutting off a dogs neck*; where there was not a humble and contrite Spirit.

1. For the whole depraved nature of man is alike luſt in all; and the reſtoring of Righteouſneſſe is, as man is; and abides in Chriſt, not as he is partaker of new qualities in himſelf, for Chriſt is the bringer in of everlaſting Righteouſneſſe, and the King of Righteouſneſſe.

2. This doctrine ſtabliſheth and preſerveth Faith in the

Church and heart of man; but mans righteouſneſſe deſtroyeth Faith, but Faith eſtabliſheth the Righteouſneſſe of God, and it is called the Righteouſneſſe of God, an infinite Righteouſneſſe, which ſwallows up all ſin in a moment, ſo that Righteouſneſſe is preſerved by Faith.

3. Faith by Righteouſneſſe, a Chriſtian is not righteous *formaliter*, according to his ſubſtance or quality; but *certum prædicatum ad aliquam*: In reſpect of the divine grace, and free remiſſion of ſin, Pſal. 32. *Bleſſed is he whoſe unrighteouſneſſe is forgiven*, and not who is made habitually righteous.

4. Mans righteouſneſſe is in another, *viz.* in Chriſt, who is made our Righteouſneſſe through Grace: For take Him away, and there reſts nothing but death; for the Law doth not make man righteous, but ſinners and loſt men.

Now Righteouſneſſe is two-fold, { *Politica divina*, } { *Morale divinum*. } The firſt is that the

Philoſophers treat of, which is a Righteouſneſſe of juſt and equal diſpoſition of mind and carriage of our actions towards others, doing right to all: That is called in Scripture the Righteouſneſſe of the Law, which is the righteous work of it in man; but that is nothing before God, for it is not wrought by God, nor for him, but man attributes it to himſelf, and thinks God ſhould be pleaſed therewith alſo. Now this is good and ſweet amongſt men, but if man bring this before God, it is abominable.

But the righteouſneſſe of Faith is another thing, *viz.* the righteouſneſſe of Chriſt made ours, ſtanding in free remiſſion of ſins and the free grace of God: Therefore it is, that Chriſt is our Righteouſneſſe, as a thing out of mans ſelf in another.

1. How far off from life are they then which walk unrighteouſly in all things, both towards God and man.

2. Alſo thoſe that hold the Truth in unrighteouſneſſe, which acknowledge the Truth of the Goſpel; but ſubmits not to the righteouſneſſe thereof, but run out after their own unrighteouſneſſe, and will never regard God nor his word of promiſe.

3. And

3. And ſuch as makes themſelves righteous, and ſtabliſh a righteouſneſſe of their own, and thence ſeek a ground of believing.

4. Others fall off from the Faith with the *Galatians*, and when God, through His love, hath made them ſometimes obedient in love.

1. Fix their eyes upon that, and imagine themſelves ſomething, and that now they being made ſubject and obedient, do look for a bleſſing thereupon; when, alace! it is not one good thought of twenty.

2. But know, that all our Righteouſneſſe is in another, that man ſee no good thing in himſelf, but Sin and Rebellion, and Death, &c. but all good in Chriſt, Who is made our Righteouſneſſe: For if man turn from Him, he fails, if he abide in Him, he lives; Therefore as *Paul* ſaith, *I live not, but Chriſt lives in me.*

3. But moſt lives by conceit of Chriſt, not Chriſt living in them; ſo that our power over ſin, death, and hell, is not in our ſelves, but in Chriſt, who dayly crucifies the world; not any qualitie or diſpoſition that we are brought to, but living in the ſenſe of our own unrighteouſneſſe, and flying from our ſelves, and ſo becomes Righteous in Chriſt.

4. Hence we ſee, that Faith, and all good is preſerved to man, in dayly and deep humilitie, when he dayly lives in the life of Repentance, and is weak, and unrighteous, and unthankful; but daily waits for mercy: But when man becomes righteous in his own eyes, either becauſe of that qualitie of Faith, or of Love, or Righteouſneſſe; then he is lifted up, and it becomes his own righteouſneſſe, and therefore filthie and nothing.

5. Walk in Righteouſneſſe, but take heed of loking at it; let it extend to man, that thou mayeſt juſtifie thy ſelf before them, elſe all the world ſhall condemn thee, and the Goſpel be ſlandered, but in reſpect of God, who is of pure eyes; bring nothing but Chriſt and His mercy, and then ſhall we ſee the Righteouſneſſe of God upon us.

And we all do fade as a leaf. All our Righteouſneſſe being but hypocritical; and ſo we with it doth fall to nothing; So that.

Where the Grace and Love of God by Faith, is not continued to man, there Faith and all Religion fades, and where

where Religion fades, there all joy and peace and happineſſe is loſt, and comes to nothing; as Heb. 6. *They taſted of the good word of God, but yet fell away in the end*; and *Hymeneus* and *Phletus*, and thoſe in *Jude*; and *Epheſus* and *Laodicea*, *Revel.* 2. 3.

1. For it is God only, that both by his grace both guides and preſerves faith in man, *As the tree planted by the Rivers of water*, Pſal. 1.

2. When this fades, man departs from God, as *Iſrael* in the Wilderneſſe, and ſo never comes into the land of reſt.

3. All things have a paſſage through man, and he gets a taſte of good in them, but they fade in time; only Gods love and mercy endures for ever.

4. When man returns into himſelf or the World, he ſoon grows weary; as the leaf, when the ſap is deſcended into the root in the earth; ſo we, when the ſap of God is deſcended.

1. Hence it is, that ſo much fair ſhining Religion comes to nought in the end, being but the work of man, it fades and dies in man; but that of God abides for ever. Thus have we ſeen much Religion dye; What zeal and ſorrow of heart? What love and affection to the truth it ſelf? and now all is drowned up with a fleſhly ſpeculation of theſe things, but the life is gone.

1. Love is forcible, which if it riſe but out of a ſtrong ſtirring of natural affection it is ſoon loſt; but if from a real miſerie and diſtruſt of himſelf, it abides with God, though clouded; but the foundation abides in God.

2. And even ſo will all our joy and peace and freedom fade: Where is that joy and ſweet reſt we have had, that earneſt hunger and deſire after Chriſt? Nay, it is gone, and we grown proud in knowledge; and for the ſimplicity of believing, turned it into an opinion of knowing; edifying one another in love into fleſhlie honour, ſeeking it one of another, or cenſuring each other, or love and liking of the Word of Truth, into a judging and deſpiſing of the ſame: our love to each other into ſelf-love, our love to Religion, into the love of the World. So that, hence it is, that our joy is departed from us, becauſe we are departed from Chriſt: We joy in our fulneſſe, power or knowledge, &c. yet will all fade as a leafe; and we alſo ſhall in the end fade with it, we ſee it. Where is the glorie and pleaſure and fulneſſe of our neighbours

bours? is it not faded away, and turned into want and ſorrow, and death it ſelf? the youth and ſuckling, ſtrong and aged, mother and child are all fallen into the duſt; and it will be our portion, if righteouſneſſe and religion lye in the ſtreets deſpiſed as it is.

And our Iniquities like the wind hath taken us away. When we thought under a colour of righteouſneſſe to go on in the wayes of vanitie, and enjoy the World; yet at laſt, our Iniquities have prevailed and taken us away: So that,

It is ſin and rebellion againſt God which is the onlie way and cauſe of the deſtruction of man, and nothing but ſin undoes man.

Your Iniquities have ſeparated betwixt God and you. Thus he complains againſt *Iſrael* in all the Prophets, becauſe they ſinned againſt me; and yet they ſinned more and more, they are a ſtiff necked generation; for nothing makes God our enemie, but our running from him.

2. Loſſe and want never hurts man, but this perverts the mind.

3. Nay, this makes a man a ſlave to Satan, luſts and to worldlie vanitie which he ſecures all his life, and then dies, and they forſake him. Now this iniquitie above all was their Infidelitie and pride, denying God and Chriſt.

1. Thus are we all in miſerie and bondage and ſees it not; nay, account this our happineſſe, and rejoyce therein: We feel want of the world, riches and honour; but of the Word of Truth no want at all: but that wherein we moſt delight, ſhall be our overthrow.

2. Thus hath he dealt with our Land and Nation, it hath ſwept away whole Families and Towns, and yet we regard it not. For it is this that ſets all plagues on fire.

3. We cry out under plague and death; O, when will this ill weather ceaſe? But when wilt thou leave ſinning againſt God?

SERMON XVIII.

Isa. 65. 2. 3. 4. *I was sought of them that asked not after me, I was found of them that sought me not; and I said, Behold me, Behold me, to a Nation that called not upon my Name.*

IN this Chapter is laid down the calling of the *Gentiles*, and the rejection of the *Jewes*; the freeneſſe of Gods mercy to the one, and the righteouſneſſe of his judgements to the other: Shewing the conſtant dealing of God in his Church, calling in by the Word of Truth ſuch as have been aliens and enemies thereto, and caſting off ſuch as have enjoyed it; yet walks ſtubbornly in pride after their own waves.

The *Jewes* were a people particularly choſen to God by a ſpecial Covenant, and preſerved by his power, according to his promiſe: But the *Gentiles* were Heathen aliens and Idolaters, who walked every one after his own way; that had nothing to do with the Covenant and ſpecial bleſſing: Not that they were reſtrained from enjoying happineſſe, but that none ſhould be bleſſed, but that cleaveth to the God of *Iſrael* and became a *Jew*. Theſe were turned from their own waves to Gods, others fell from God to their own; for they retained his Word and way before them, yet did cleave to their own wits and wills; and thereby would accompliſh his righteouſneſſe. The *Gentiles* enquired not after, nor ſought God, till he ſent his ſervants with the Word of Truth to them; finding them in their Idolatry and vain wayes: ſaid,

Behold me, Behold me. For though ſome in all Ages were called in, becauſe the Word light on them; yet this was the general and ordinary work: So that,

See by that way that ſeems moſt unlike to mans Wiſdom, and moſt oppoſite to mans carnal judgement, doth God worke and ſtabliſh His Kingdom, and mans happineſſe; that his Power and freeneſſe of His Grace may appear.

For they were grafted in contrary to Nature, ſo that all his Works are contrary to Nature; for though he deſtroy not Nature

Nature from its being, yet he deſtroyes the Life and Kingdom that ſeeks in the creature without him: So that, ſo long as man runs after his natural Inclination, as we all do; he wanders from Gods way therein. For what an unlikely way is it to reaſon. that by dying we ſhall live, and by loſing life, we ſhall find it; and by ſuffering, get the victorie: Not that by dying in our ſelves, we ſhall live in our ſelves, but in another.

How unlike, that *Abraham* an Idolater ſhould become the Father of the faithful? For he ſought not nor enquired after him, yet God called and he obeyed; And *Paul*, the great enemy of Chriſt, yet was made the great Champion of Chriſt.

Chriſts way of ſuffering, is a way few do willingly embrace; We profeſſe Chriſt and talks of Chriſt, but we ſeek other wayes to come by it, and keep this only alive in conceit; like a hollow hearted friend, who bears fair and ſpeaks well, but when it comes to it, will part with nothing. Thus *Paul* confounded all thoſe reaſonable wayes of the falſe Apoſtles, and of their knowledge and righteouſneſſe, *&c.* and brings all to ſimplicity of Babes and helpleſſe hearts; for they kept all alive in conceit, but their hearts covered.

1. Thus God makes man a depending creature, to wait only on his Power and Grace.

2. All the waves of God are wonderful to a believing heart, but whatever is within compaſſe of reaſon is not wonderful.

3. This he doth, that he may hide pride from man; for ſo the *Jews* were grown haughtie when they had left his way of Faith, and wrought their own ſafety: For that way that man thinks to get life by deviſing, he ſhall not. Man grows wiſe to believe by it, and righteous to believe from it, and humble that he may gain the promiſe. But here ſimplicity of heart is loſt: This is not the way but by being a fool, and ſinner in himſelf; then he is found.

Now this is abuſed by hardneſſe of mens hearts, who therefore caſt off fear, and ſaith, God will find me if I ſeek him not; and be merciful though I ſeek him not, and follow not ſo hard after him; and ſo muſled in ſecuritie, becauſe he ſaith, He can do nothing; this is the plead of a ſenſeleſſe heart in ſecuritie; he ſaith, He can do nothing, abuſing his abſolute power and freeneſs of his mercy.

But I may ſay, Have they not heard? Yes, the ſound is gone through the World, ſo with thee: Hath he not ſought thee, and called thee daily, and yet thou hardens thy heart againſt him? Thou haſt not ſought him, but he thee; and yet thou hideſt thy ſelf from him all thou canſt.

Thus doth every believing heart that knows himſelf, find in experience the wonderful power and mercy in Chriſt, when thou waſt wallowing in thy gored blood; yea, following the ſway of of thine own will: yea, feeding thy heart with fleſhly pleaſures; then God knocketh at thy heart, when thou little thinks of him; nay, ever ſince, when thou felt nothing but guilt and death, and ſaw no other reaſon, yet then he gave life.

Nay, when thou had in ſtrength of wiſdom, not from a troubled heart; thought to eſtabliſh thy thought of happineſſe: yet he beat thee down. Yea, when thou thought thy ſelf in the likelieſt way to become happie, then proved it moſt curſed; & when thou ſeems moſt wretched, it becomes ever beſt from him: And all this God hath done, that thou mighteſt for ever believe him, who hath choſen and called thee one; thou knoweſt moſt vile, rebel, luſtful, covetous, unlikelieſt of thouſands.

This confounds all the reaſonable wayes of fair projects which man hath framed to himſelf, either out of the world, or out of Religion to eſtabliſh his thoughts of eaſe and happineſſe; for we ſee the offers of grace and his great works, and then reaſons *à poſteriore*; and thinks to aſcend thence to happineſſe. But his grace is free out of our compaſſe, and it is to be attended on.

We would know a reaſon of God in all his works, elſe we hold him not juſt. But what reaſon is it that ever the *Gentiles* ſhould believe but his mercy?

And thus, all Religion almoſt is but the fruit of mans witt and brain, and not of a troubled heart, but for an end of mans ſelf. Gods mercy is ſimple, and his works ſimple alſo; but all Religion that hath an end in mans heart towards man, is not of God ſimple.

So man is buſie in ſeeking and working to make himſelf rich, ſearching & knowing to become wiſe & glorious: Nay, man labours to mortifie the fleſh, to get life thereby; but mortification to dayly dying is life, but to get life thereby is death: for where man kills the

the flesh, to quicken Life, he loseth both; for all mortification so much urged by Christ and *Paul*, is onlie that care and diligence, according to that Wisdom given to us; that thereby the flesh and daily lust may be kept under, that the heart harden not by fleshlie ease, and fulnesse, and so grow wanton; but not to give Life to the Soul, and so are all wayes of mortification.

It is good to restrain appetite, to keep out the World, to walk temperatlie, and soberlie, and diligentlie in our calling: These are good and honest wayes to be chosen, to keep under the Rebellious flesh: But to do these with an opinion of Life thereby, is most base and double dealing; for while we pretend to be humble, we are inwardlie proud, while we seem to mourn, we laugh in our selves; he that deals with Christ, must deal with a single mind, and shut all out at doors but Christ, and thou and Christ argue the case: What thou can plead for thy self, and thou shalt see all Reason dumb, and nothing in thee, but a poor prisoner praying daily for pardon; and in nothing the freenesse of his grace more appear, then in calling the *Gentiles*. This is it which Christ saith, *They shall come from the east and west*, &c. *And the Children of the Kingdom shall be cast out*: So they are not happie whom man accounts, but whom God accounts so: What he did to those that knew nothing; but gropping after goodnesse, even sought it in man, and so thought that the Souls of those excellent men ascended, some into the Sun, Moon, and Stars, and became Gods; persecuted Christ evermore, even to those blind men he sent his specialleſt messenger, that even was to open their eyes, and turn them from darkneſſe to light; So that,

Whom God intends to make happie, he sooner or latter calls and brings his heart by the Word of truth out of the World and himself; and all to rest simply on him and believe, as Matth. 22. Psal. 45. *Hearken, O daughter Sion; thou must leave thy Fathers house*, and *Abraham*, Gen. 12. &c.

For man is gone out into the World and himself, else should we never have stood in need of this Word, but it should have lived in us for ever; but being gone from God, he sends out his message, saying, Go carrie my will and promise to lost man, and bid him *behold me*. For this is the execution of his purpose, this calling is outward and inward. Outward in the outward dispensation of the Gospel, he layes before man his Will and Promise; and so man understanding and fixing thereon, sees a kind of good in it, and approves of it.

Inward

Inward, when through the inward power of the Truth, he finds out mans heart, and brings it to it ſelf; ſeparating it from the World and its own devices, in ſorrow and miſery; and to attend on his Promiſe, though man ſee nothing but death and miſery: So that this calling is not as moſt think, a mending of this or that Action; but a deſtruction of all, and calling man from it, not to make him wiſe to fulfill his own will, but to loſe it.

The Word is *Evocare, viz.* Call out, *as out of Egypt, have I called thee.*

Woe then to them that are dayly ſought and called, and have not an ear to hear: Like theſe Gueſts, Matth. 22. Their minds are ſhut up, they ſee not their own wants, nor the beauty of the Brid-groom ſet before them: God calls man to partake of his love; but man ſaith, I have another, and ſo the righteous Wrath of God lights on him. For though ſome expound that, Matth. 12. *Calling thoſe that were bidden*; That this bidding is the univerſal grace given to all, and that calling is a further grace added to the free-will: Yet, I take that adding to be the Covenant made with the *Jews*, to whom he offers the light of the Goſpel; as, Acts the 18. *This calling abides ſtill in the uſe of the Goſpel*, as: Firſt, To dally Repentance.

2. To believing.
3. To do his Will, in obedience of Love.
4. To ſuffer in Patience.

To a Rebellious People. Though they prerended Holineſſe, and the ſervice of God; yet they were grown Rebellious againſt his Will and Word; So that,

There is in all men a Rebellious Will and Luſt; yea, even in believers, which it ever leads man from God into miſery, and bondage, as in *Adam*, and *David*.

And *Paul* complains of it, Rom. 7. Gal. 5. *This fights againſt the Spirit*, though the will and deſire of man be natural qualities, yet when they are ſet upon vain objects, and come to rule and draw, they ever bring into bondage.

For, hereby is God more denied than by any; for though they know him to be true, they truſt him not; and as for a ſtranger to denie and diſtruſt a man is nothing, but for a Child it is Rebellion, and Rebellion is as the ſin of Witch-craft, it denyes God, and makes a Covenant with the Devil, and workes through envie ever to deſtruction.

Thus

Thus, unbelief ever Rebells againſt God; yea, raiſeth up arms againſt him: When he would be a King, no ſay they, This man ſhal not rule over us; but would reign as King themſelves.

But believers moſt of all, who dwell in the Kings Houſe, and profeſſe alledgeance and ſervice, and yet underneath, practiſe and labour that they may be King, and wear the Crown; and ſo are ſtill drawn from God by Luſt and fleſhlie Wiſdom: And this may he ſay to our Land, he hath ſtretched out his hand long over us, but we ſtill Rebel; witneſſe,

1. That common trade of iniquitie, as common as breathing.
2. That hardneſſe of heart under the Vail of the Goſpel.
3. That heartleſſe dealing betwixt Religion and the World.
4. That caſting off the Word we profeſſe, and believe not that to be true which we know. *&c.*

This makes man an enemie to God, and this is it which makes thee caſt the Son out of doors; we walk in away that is not good, after our own thoughts.

So the Lord ſaith; They have forſaken my Covenant. They follow their own, which lead into an ill way of Life. So that,

When man forſakes the ſimple Word of God, and cleaves to the devices and inventions of his own thoughts, and follows them; he forſakes the way of Life, and chuſeth the way of Death which never proſper.

It was the Curſe that lay on the *Gentiles*, That he ſuffered everie one to walk in his own way, as Pſal. 18. *They would not hear, nor would have none of of me, I gave them up to their own Counſells*: Thus *Adam* and *Iſrael* forſook the way of the Covenant and Promiſe made to *Abraham*, *and made a Calf, and murmured againſt Moſes*, &c. The wicked walk in a way that is not good, *There is a way that ſeems good, but the Iſſues thereof are the Iſſues of Death.* For though man was made righteous, yet he ſeeks manie inventions, to ſave him; but not by the way of righteouſneſſe: He hath ſold the Birth-right, and Covenant, he hath forſaken with *Eſau*; and now he would have the bleſſing by any means: He mourns and weeps for the bleſſing, and would have it though by killing his brother, and living in an hunting way.

For mans way in himſelf is not able to guide him to happineſſe, for luſt blinds him, and leads him to ſomething that is ſenſual; reaſon is proud, and leads into all things viſible, but Faith is the ground of things neither ſeen nor felt.

But Christs vvay vvhich vvas the vvay of Life, vvas not after his ovvn thoughts, but as the Father commands, so he speaks. He sought not his ovvn glorie, but did the Will of the Father, stablishing his Kingdom, and so his vvay vvas a nevv and living vvay, though the Vail of the flesh vvas rent; And so it is vvith man, not by a vvay of the flesh; but to break through the flesh, and by crucifying it, enter into the Holiest of all by Faith onlie.

1. This vvas the vvay prescribed to *Israel*, God brought them out by a strong hand, and vveak means; as alvvayes in the vvhole course, that no power of the flesh might appear, as *David* confesseth, they got not the land by their ovvn povver.

2. Then in the Wilderneſſe, from one place to another, vvhere they took no rest, but in the Covenant only.

3. Then through Jordan, the River of Tears.

4. Then overcame the enemie.

5. God left them a Lavv of love to vvalk by.

6. Commands not to joyn with the enemies, but to destroy them

But all these *Israel* forsook, & at the last grevv so presumptuous in regard of their prosperitie; and so wise in Religion, that they vvould not be beholden to God, but vvould save and free themselves by vvayes of their ovvn, till at last they fell from God; and still they thought this vvas a holy and likely vvay: Thus the old course of the World is fallen upon the *Gentiles*, everie man vvalks in his ovvn vvay, and yet everie man thinks his vvay is good, and like to prosper; as,

1. The Worlding, by getting, and gathering and making sure for future time; seems a safe vvay; but Christs vvay vvas to forsake all the World, and had none of these.

2. The Wanton thinks his vvay right, because of his faint vvay of Repentance, and yet he fears, Ecclesiastes, *That it will lead to a fearful end of judgement.*

3. The *Pharisees* and false *Apostles* vvalk in a seeming vvay of holinesse vvith Christ; but this makes Christ and all in vain, to joyn any thing vvith him: For Christ vvas to denie himself, and cleave to the Promise of Faith, yea, though he vvas to be taken from them, yet they should vvait for the Promise of the Father; vvho should send the Promise of the Father vvithin fevv dayes.

Nay, vve are grovvn so cunning in Religion that vve can chuse out Christs own Way, and approve it, but walk not therein by the Spirit of Christ; but so follow Christ in our fleshly

fleshly thoughts, but not by Faith alone, giving up our selves in love to the good of others.

So, we see Gods wayes is not our wayes, yea, and our thoughts and his words never agree together: one of these must be forsaken: either we must cleave to his Word, and forsake our own wayes, or follow our own wayes, and forsake his Word.

But we live by thinking not by believing: Invent, devise and comprehend, that we may guide our selves; but not rest in patience to believe another: Like the Prodigal; but see the good and safe way of Christ, that stands in simple believing from a troubled heart, and in subjection to the Fathers will in love, in patience to bear his Crosse. But this is grievous to fleshly thoughts but sweet and safe to the Soul.

A people that provoked me to anger continually. That are hardned under the Love of Religion, and so presumptuous, that they rebell with a stout and stiff neck; So that,

When man hath gotten the World into his heart, and some competent way of Religion to cover his rottennesse, he falls into hardnesse, securitie and presumption, and so fights against God with open face. Isa. 1. *I have nourished a People, and they rebelled against me*, and in Jeremiah, *They murther and steal, and all under a colour of the Temple of the Lord*: They have gotten a brow of brasse, like those; Psal. 10. Pro. 1. *Tush, there is no knowledge in the most high*, For the knowledge of the truth without the power thereof, hardens above all, But the Truth in the power thereof; beats man down, and all things in man; to live in another, or not to live at all; not that the World and Religion can grow up together, for then it choaks the Word, and wee become Rebellious as *Adam*.

For now they sin with an authoritie, under the foreknowing of a Saviour: Like a man in the Kings house, that robbeth and oppresseth under the hope of Pardon.

For whatsoever makes man strong hearted, is not Christ, for he melts the heart in sorrow and in love: For this is the greatest disgrace that can be; if a man must bring Christ to help forward his Lust, As to steal and oppresse, and Christ must help us. Thus with us.

God hath holden out his hand, but we dare provoke him to his face,

Face, and call his Word a lye, and run to other ſhifts; as though we ſeem to flatter a while, yet Religion is but made a way to bring about our own Luſts, as,

1. Do get the World more freelie; or advance our glorie, or keep peace; but all theſe covers a Rebellious heart: For if it were ſeen as thy Face, thou wert a ſhamed for ever. This is the greateſt Rebellion in the Church, covered under Religion, and God moſt provoked thereby: For here man tempts God, and layes all blame on him, blindly waiting for his Power; yet hath no heart nor deſire to return, ſtoring himſelf with Riches and Righteouſneſſe, that he may not repent.

But do we provoke him to anger or rather our ſelves to our own confuſion? for we ſee how he dealt with *Iſrael*, led them captive, and then caſt them off: Doubtleſſe he was never more provoked, they ſacrifice in Gardens, and burn Incenſe on Altars of Brick, which ſhould have been on Altars of Stone, without a hammer.

Thus he ſhews how they chuſe their own wayes, that is to ſay, They ſacrifice in Gardens when the Law was at *Jeruſalem*; burnt Incenſe on Brick, which ſhould have been on Altars of Stone without a hammer; as Chriſt the Stone hewen out of the Rock without hands: they lay among the groves there to enquire of the dead for the want of things, and not waiting on God, and the Words of the Prophets, *They eat abominable broth, and ſwines Fleſh*, both which were forbidden by the Law.

So that in all, they forſake Chriſt ſignified by all thoſe, and chuſe their own wayes; and this is mans way in the Church: We offer not at *Jeruſalem*, ſitting at the door of the Tabernacle, weeping and confeſſing. Where is the Mercie Seat, and Ark of the Covenant; but in Gardens of Pleaſure, in ſerving God at our leaſure, and not on the Corner-ſtone, Chriſt Jeſus, but on the Altar of our good qualities, which we have hewen to our ſelves? We wait not on God, and his Will and Word, that we may know it; but in the dead groves of our devotions, and run back to theſe rotten effects of care and diligence.

If the World ſhew good ſigns, we believe; if we ſee ſigns and Wonders, we truſt; we feed on Swines Fleſh, fleſh and broth thereof: That is, we feed on the fleſh and filthy World, which begets nothing, but flegmatick and cold opinions inſtead of pure nouriſhment to Faith and Love.

2. *Stand*

Stand by, for I am holier than thou: So with all theſe abominations, there went ſtill a poyſoned opinion of holineſſe and high thoughts, which made all ſtink in his noſtrils. So that when with Religion there goes a high thought in man, and exalting of himſelf above others, becauſe of his Religion; it poyſons all and ſtinks before God, and will bring man to a fearful fall at the laſt.

Thus it was with the *Phariſee*, I am not as other men; as this *Publicane*, Col. 2. *Touch not, taſte not, handle not.* It was their practice when they had been at the Mercat, they waſhed; and the falſe Apoſtles thought themſelves more acceptable to Chriſt, becauſe they were circumciſed: And thoſe Gadders in the Church that went about talking, and thought becauſe of their Religion, they ſhould be reſpected and relieved, which *Paul* writes againſt, that they ſhould not be ſuffered. Thus is Religion turned into mans own glory and not to Chriſts glory.

This flows from pride and ſelf-love, which had its beginning in man, and ending in man, as all things do. This makes men Judges in Religion, and not Chriſt a Saviour; and ſo with all Religion, there grows up a curſed opinion and ſeeking of reſpect, which poyſons all. But well worth that Religion where man is not lifted up by it, and hath nothing, but all laid up and enjoyed in Chriſt, not in ſelf.

SERMON XIX.

Iſai. 63. 1. *Who is this that cometh from Edom with dyed garments from Bozra? This that is glorious in his apparel, travelling in the greatneſſe of his ſtrength? I that ſpeak in righteouſneſſe, and mighty to ſave.*

IN the tenth verſe of the former Chapter is a large promiſe of Mans Redemption by Chriſt, under the Type of *Iſraels* deliverance out of captivity; as, *Prepare the way of the Lord, caſt up the high-way, gather up the ſtones, lift up the Standard*: The Lord hath proclaimed to the end of the World, to *Sion*; Behold thy ſalvation cometh, his reward is with him, and his work before him: That is to ſay, Make readie the hearts of men by repentance, and then ſalvation is

at hand, and thou ſhalt be a holy people prepared of the Lord: Prepare the way, that is, let not *Iſrael* ſettle in *Babylon*, but come out; Remember *Jeruſalem*, that you have loſt the ſigns of my preſence, the Ark of my Covenant, the Mercy-ſeat, and all the tokens of my Love; and that you are now ſtrangers to me: ſo bring down their hearts, and make a way for my mercy, that I may do them good; that they long for my ſalvation, and they ſhall find it ready at hand. Let them not truſt in their ſtrength, nor rely on the favour of *Babylon*, the world, the fleſh; for they will ſtill keep them bound: but return to me, and I will deliver them; ſo that,

No mercy to man nor ſalvation from God, nor redemption by Chriſt, nor holineſs by the ſpirit; but where God makes way in mans heart by dayly repentance, and dayly turning mans heart from the world, himſelf; and all things in true ſenſe of his bondage, and longing of the ſoul after Chriſt.

Repent for the Kingdom of Heaven is at hand. Pſal. 107. *He brought down their hearts with ſorrow, and then had mercy on them.*

For all *Iſraels* wanderings, he plagues them, till he made them yield and cry and pray; and then helps them in diſtreſſe. It was *Johns* office to make way for Chriſt: For what ſhould Chriſt do with an hardened heart, filled with conceit of Wiſdom, righteouſneſſe and the world or riches: For all afflictions that God layes on man, either in the world, or in himſelf by the word; is but to bring down the heart, to let him ſee how the World hath deceived him, ſin hath beguiled him, and his conceits brought him into a falſe ſurmiſe; and ſo lets him ſee, what a little power he hath in himſelf: that ſo forſaking and turning to another, he may find mercy.

For though God give gifts to man, yet they are kept onlie in the hand of Faith; elſe man turns to them, and forgets God and himſelf; and ſo becomes proud and conceited, and becomes a Saviour to himſelf.

But the ſalvation of God is never given but to repenting hearts, that are aſhamed of themſelves, and their own curſed and rebellious hearts, and in ſighing and ſorrowing, pray and ſeek for mercie.

But we all would have ſalvation another way than by repentance, as one by knowing, another by dying, another by gathering ſtrength; but none by denying themſelves. Indeed we daily

pray

pray, *Lord, forgive us our ſins*; but ſin is not our burden; we would all have mercy to our hardened hearts. Nay, how far are we from the ſalvation of God, whoſe hearts never felt the bitterneſſe of repentance, or are again hardened through knowledge.

We all dream of being ſaved, but alace! there is no way in thy heart: Thou knows how little thou minds God or Chriſt at all; how little thy heart is troubled about life or death; but carried away with preſent loſſe. Where is the place that can witneſſe thy ſorrow and heavineſſe of heart, thy ſighing and folding of thy hands? how little is it in thy thoughts? What haſt thou done, and daily doeſt againſt God or thy ſelf? How little art thou troubled about thy eternal being? no Repentance being wrought in thee, all Religion is but a matter of diſcourſe and circumſtance.

But woe to us; for repenting dayes are gone; and ſo ſalvation hid: the time was, when we were ſinners, and went mourning and weeping, and all our dayes were repenting dayes.

And then were we aſhamed to look into our own curſed hearts & vain wayes, and all night our very dreams were on miſery; and then light roſe in our darkneſſe; but now we are wiſe and righteous, and ſee not the pride and luſt, and worldlineſſe of our own hearts, even drowned in pride of our own hearts, and have a conceit of ſalvation in our ſelves. Is ſin leſſe ſinful than it was? Stand we not as much need of ſalvation as before? nay, our hearts are not prepared for mercie, but claime it as a due, and therefore is ſalvation far from us.

But know, that before ſalvation or freedom come from Chriſt to our hearts; theſe high looks muſt down, and we carried into *Babylon*. God never caſts his mercy upon hardened hearts, but the poor and mourners ſhall be comforted; So that faith and holineſſe is daily preſerved by repentance and deep humility, when God opens the high way of our hearts, he gathers out the ſtones; and all his mercies, thogh they bring comfort, yet ſtill more humbleneſſe, that he ſhould daily be ſo good and we ſo vile and rebellious; ſtill ſo is mercie and ſalvation contained.

Who is this that cometh from Edom. That is, from the land of captivitie, from *Bozra* the chief Citie of the *Edomites*, repreſenting the great power of Satan, Fleſh and the World wherein man is bound, and now comes the Prince & Captain of our Salvation out

of our captivity and death, and is consecrated through suffering, even in death overcoming all things; and his garments red with the blood of the Sacrifice.

Laying it down by way of admiration in the qnestion and answer, containing wondering and Christs answer.

For the whole Chapter is a Prophetical Declaration of Redemption by Christ, and the state of man to be redeemed: as,

1. The Person or Redeemer, even Christ discovered by his power and strength; travelling in the greatnesse of his strength, and the rest; &c.

2. By his truth and righteousnes, *I that speak in righteousneße.*

3. The way and means how he hath done it, *viz.* First, By death under a Metaphor, of *Trading the wine-preße.*

4. What he hath done, *viz. Troden them in his wrath.*

Who is this that cometh. This shews the expectation of the captive Church, waiting for a deliverer according to the promise, after seventy weeks; so man after his long bondage under hell and flesh, and seeing Christ a weak poor man, and that all in blood crucified, dead and buried; seems an unlikely man to reason, but in his answer, he puts away all doubts; and that he is the only man and Redeemer: So that,

The weary waiting and forlorn heart of man, though he see little possibility to obtain life by Christ in sense and reason, but many more likely devices; ye shall never find freedom but only in him.

For he was ordained *of old to break the Serpents head, and propheſied to bind up the broken hearted*: Yet, what a doe had he with his Disciples for to perswade them that He was He? but still they cried, Is not this *Josephs* Son, is this likely to be He; He only was *Jobs* refuge in all his afflictions, when he saw nothing but death, yet his Redeemer liveth. This he witnesseth by word and work. By word, *I am come to save the world, I am the Rrsurrection and the Life.* By works, How many poor, lame and blind did He help, which He was after to do spiritually; the afflicted he comforted as *Mary* and the *Prodigal*: The *Pharisees* cryed out, Who is this that forgiveth sins, that destroyes the Law? Nay, others said, Except ye be circumcised, Christ cannot profit.

1. For he came to destroy the flesh, and redeem the spirit; therefore was he weak in the flesh, & strong in spirit, that he might cross the curious witt and pride of man; who looked for great things.

2. All

2. All things proſper according to his preſence with man, and not he according to the power of the creature; all other things are but miſerable comforters, only puts off for a time, but it comes again with all violence; like a ſore that is ill healed.

Yet, who hath believed this report, Nay, in any ſtraits we look for other helps. The World ſaith, Come ſee what riches and certaintie: I will relieve thy wants, be diligent, ply thy mind to me, and I will eaſe thee; and ſaith, Man; This is that that comes with full hand and good gain: This is like to preſerve ſo much Inheritance, ſo much coming in; and is yet never a whit eaſed, but a ſlave ſtill. The fleſh ſaith, Come to me; I come not in ſadneſſe and ſorrow, but in mirth and paſtime; and pleaſure: I will put away ſorrow from thy heart, and ſeaſon all ſadneſſe with mirth; and yet for all this, in the midſt thereof the heart is ſorrowfull. Reaſon ſaith, Come to me, and I will ſhew thee a likelie way; do good, worke righteouſneſſe, ſee thy great knowledge, and good qualities; then believe that Chriſt may profit; but ſimple believing ſtands not in this, but in another thing; and when thou feels nothing in thy ſelf, Reaſon would judge this but a blind way.

Nay, ſaith Chriſt, But come hither, look on me, believe my Word: I am poor and needie in fleſh, and ſo muſt thou be; I will deliever thy Spirit, and free thy mind; theſe deceive thee, but I ſpeak in righteouſneſſe, though I ſeem baſe, yet all power is given to me, and I am mighty to ſave. So that, he that looks for ſalvation by Chriſt had need of Faith, more than Witt: When the poor captive Soul ſees nothing, but death and bondage, no power to free himſelf; and ſees nothing but poor Chriſt, all wallowing in blood, ſhut up in the grave, ſits mourning at the Sepulchre; and yet look for ſalvation in him; had need to pray daily, *Lord, increaſe our Faith, and help our unbelief.*

And to this end would Chriſt confirm his Diſciples in expectation of the Promiſe and Life by his Death, and to wait for the Holy Ghoſt by the Sacraments and pledges of his love and truth which he left them, ſaying, I know ye doubt & fear, and hereafter ye ſhal ſee me forſaken, judged, and crucified, and buried; and then will your hearts tremble: but that I have ſpoken in Righteouſneſſe; take this as a pledge of my love and truth, when ye come together, eat and drink this, and believe my Promiſe, and rejoyce in me, and in my death; for though I muſt trade the Wine-preſſe alone, yet I will trade it in my Furie.

I that ſpeak in righteouſneſſe.

The word of Chriſt is the word of righteouſneſs to believing hearts, and ſhall be aſſuredlie fulfilled to troubled Spirits.

Mighty to ſave. So that,

All power of ſaving man is in Chriſt; no power in man to procure or preſerve his own ſafetie.

I have troden the wine-preſſe. So that,

Jeſus Chriſt hath under-gone the wrath of the Father for man, that he might redeem man from wrath, and by his ſuffering hath wrought Redemption for man.

I have troden the wine-preſſe alone. So that,

None partakes with Chriſt in the work of mans redemption, but he is the beginner and finiſher of mans happineſſe.

Mine own arm brought ſalvation. So that,

When all power in man fails, and miſerie ſtrikes; then is the power of Gods Spirit ſtill at hand.

I will trade down the people in my wrath. I will afflict as I have done my ſon, and bring down their ſtrength, whereby they now ſtand without me; they ſhall taſte of my wrath and ſee how good it is: So that,

All ſhall ſooner or latter taſte of the Indignation of the Lord, that God may prepare man for mercie, and bring man out of himſelf and the world.

Jobs ſpirit was drunk up with wrath, *Saul* was ſlain and ſtricken down to the earth: *Pharaoh* that made light of God, was brought under. What wrath did *David* ſuffer, even pains of hell; that made him cry out, and ſo was his joy reſtored: yea to *Abraham*, he ſeemed an enemy; yet in his ſubjection was the Covenant renewed, and Chriſt above all was ſorrowful unto death, and his ſoul a Sacrifice, and then he aroſe and aſcended.

For God will deſtroy all his enemies in man, that man may be freed, and thoſe that ſtick to them ſhall be deſtroyed with them; that we may be conformed to our head, and ſo fitted for mercie in him, who came to ſuſtain man under wrath: For how is he ſaved from wrath that is never under it? This were to ſave him in his fleſhlie way and hardneſſe of heart: That juſt Law which man daily breaks, Thou ſhalt dye the death, muſt be true in all, and kill man, that the ſecond Covenant may live in man, and he thereby.

God

God doth this to bring down mans heart and make him yeeld, for man can ſhuffle off manie things, but this bitter hour paſt all help. But we all ſtrive to go to Heaven with hardened hearts in beds of doune and worldly fullneſſe and eaſe; we make an agreement, and think we are harmleſſe and innocent; and another, that he is a friend of God and his Word and Goſpel; and another, that he is diligent, careful and righteous; and therefore thinks that he ſhall eſcape, and ſo would live and die without Repentance, Wrath and Miſerie; and yet Chriſt could not do that, and ſo none would drink of Chriſts Cup.

But know, thought we can jeaſt and talk it out, and clothe our ſelves with conceits, and opinions; yet God will trample all theſe under foot: When his Wrath ſhal be revealed from Heaven againſt all unrighteouſneſſe of men, that hold the truth in unrighteouſneſſe; either by his Word and Spirit in mans heart, that he ſhal ſay; *O wretched man that I am, who ſhall deliver me from the bodie of this death.*

When he ſhall knock at the door, or call for mountains to fall upon him; then ſhal he ſee what good he hath gotten with ſticking ſo hard to the World, and to himſelf, but all too late.

But yet to a believing and yeelding heart, that judgeth himſelf and not God, in midſt of Wrath, he remembers mercie; and even in this, he aims at mans good, though he ſee it not: For it is to whip and to beat mans proud heart, and fleſhlie confidence, and to caſt out that proud and worldlie Devil, and deſtroy the enemies that are in mans heart.

Thus the wanton heart of man fights for eaſe in the Land of captivitie, and would ſee no evil, but flee from wrath, through hardneſſe of heart that cannot repent; and ſo heaps up Wrath againſt the day of Wrath.

We would do evil, but would not feel it, nor hear of it; we would rebell againſt God, and follow our own Luſts, that we may live, and yet would have him to put up all: Nay, but the wiſe Father knows that this is the way to undo the wanton child, and therefore caſts him off, leaves him to himſelf, that he may return by Repentance, ſaying, Thou knoweſt, that I have been a Father to thee, I have provided for thee, when thou waſt young, I maintained thee; When thou waſt of age, thou would not be ruled: I was forced to caſt thee off. This

now juſtlie come upon thee, yet ſeeing thou judgeſt thy ſelf, and juſtifies me, I will take away my Wrath, and receive thee to mercie, that thou mayeſt praiſe me. But, firſt, he makes them drink of his furie; but our curſed hearts cry for eaſe and reſt, but God will keep on the Rod till the heart be broken, and brought down, and make us like a drunken man, that is beſotted with wine, that mindes neither Wife nor Children, eſtate nor credit: So with us, when his Wrath lyes on us, we can neither minde Wife, World, nor Children. For this ſticks cloſe, and nothing can eaſe; Riches are vain, Pleaſures are gone, laughing is turned into mourning, and nothing can eaſe the heart but mercie; but how will theſe eſcape, when time of mercie is gone.

I will bring down their ſtrength; So that,

Gods ſaving way to man, is to bring down the ſtrength of man in himſelf, that he may be exalted in another.

I will mention the loving kindneſſe of the Lord.

There is an endleſſe Fountain of Truth and Righteouſneſſe in God, and incomprehenſible mercie, which is never wanting to praying and miſerable hearts.

But mans forſaking and turning from that, is the cauſe of all miſerie unto man, as Pſal. 81. Deut. 23. *For he ſaid, Surely ye are my people*, &c. Here, he mentions his dealing with them in particular, that is to ſay, He ever had an eye over them for good, at leaſt to teſtifie his mercie, and,

1. He remembers their Adoption, with the truth and ſimplicitie of their hearts; and though now fallen, yet they were his people, and would not loſe their preſervation.

2. He was their Saviour, and delivered them out of afflictions, wherein he was alſo afflicted.

3. There guide and governour, He led them all the dayes of old by the Angel of his preſence, and then ſhews their Rebellion, and his mercie again in pardoning.

They are my people. This he ſpake in regard of his firſt chuſing of them, and uprightneſſe of their hearts then, and faſetie they were in through his Power; So that,

True hearted ſimple minded men, were and ever ſhall be bleſſed of God, what ever gifts they have, when double and ſhuffling hearts ſhall be accurſed.

See

See *Davids* plain and ſimple heart, when *Nathan* had opened his eyes, he did not ſhut them again; but though a King, and a fact diſcovered that might ſhame him, yet he goes not about to excuſe it, but confeſſeth plainlie, and doth pennance to all poſteritie; yea, God is near to all that call upon him in truth, and the good ground are good honeſt and ſimple hearts; but the *Phariſees* that ſay they have no ſin, do lye, and deal not truelie: and a man is a lyer to the Holie Ghoſt, to think to joyn with the Diſciples in love, and yet keep the World in his heart to truſt to; and in Chriſt was found no guile; and God loves ttuth in the inward parts.

For this is the opening and uncovering of the heart to be capable of mercie, and ſo hence comes confeſſing and believing with all the heart: For covering is a greater hardneſſe added to our former ſin: It was ſin in *Adam* to forſake God, but it was greater to cover it; and in *Saul* to ſpare *Agag*, but greater to excuſe it, and lie to the Holy Ghoſt.

This is a fighting againſt Chriſt, and ſtrengthening our ſelves in ſomething elſe, that we might not ſtand in need of him: Like the malefactor, that hath done evil, and yet will excuſe it, and juſtifie himſelf, he will be hanged indeed.

For God is a God of truth, and workes truth in the inward parts, and the power of truth is to diſcover the ſubtilitie of man and the Devil, and to convince the World, and to lay the heart naked and bare before God.

Away then with all doubling lyes, let God be true, and the Devil and everie man a lyer: From the beginning we all profeſſe to love God, and believe in him, but we lie. But, Whence, then is this care and confidence in the World, this fear, and ſorrow for loſſe; this pleading of our own Righteouſneſſe, to keep up conceit? We profeſſe to love God above all, but we lye: Whence then is this ſelf-love, and of the World? and we forſake him for a Morſel of Bread; that we love our Brethren.

Whence then is this malice and revenge, this oppreſſing and grinding, this cuſinning, and circumventing, and that we love the truth, and yet believe it not at all, but ſell it for our own wills, and that God would change his will, and rather than we want, our Luſts.

We are all knowing and devote men, but honeſt ſimplicitie is

loſt

loſt among men, plain dealing is gone: So in Religion, truth and ſimplicitie is gone; ſimple praying and believing from a troubled Spirit, is gone, ſimple love one to another, is gone; and everie one judging another; and locked up in ſecret ſurmiſing; not bearing vvith infirmities, but blazing abroad the frailties of others.

But God will find out all our falſhood one day, when all our excuſes ſhal be as ſhiftleſſe as to *Adam*: When he ſhall open the Books, and that are hid, layed open: Then ſhal thy Hypocriſie and double dealing be laid open, whither thou haſt truſted God, or thy ſelf; loved Him, or the World; Then ſhal it be ſeen, whether thou believed indeed and in truth: For true evidence ſhal come againſt thee a malefactor which thou canſt not denie.

It is not our ſimple ſinning that hinders our happineſſe, for God will pardon; but it is our lying and covering it that hides us from Chriſt: As the Child that hath not onlie made a fault, but hides and covers it, is beaten double. This his Father cannot abide.

God gives us true and ſimple hearts, we ſeek great gifts and qualities, and become wiſe; but loſe innocencie, and run from our ſelves.

In all their afflictions he was afflicted. And the Angel of his preſence *ſaved them.* Here is Chriſt ſuffering, who bare the infirmities of man in all weakneſſe; So that,

Chriſt the loving Saviour of man, partakes with man in all his miſerie; and lovingly helps when all fails, Heb. 2. *Foraſmuch as the Children were partakers of fleſh and blood*, &c. Heb. 5. *He is a faithful high Prieſt, ſubject to like infirmities*; And was partaker with all that was miſerable; but the Wealth and Glorie of the World he had none of: Like a loving elder-brother that ſees his younger overburthened, helps him; beaten, weeps; and hungry gives him meat.

For he was the Word of the Father, and was God, yet he took upon him the form of a ſervant, and became fleſh, and dwelt among us, that we might ſee him afflicted, ſuffering, forſaken; and yet he overcame all.

For he came to help the afflicted, therefore he came in the fleſh

fleſh, that He might deſtroy fleſh; and by enabling man to ſuffer, deſtroying fleſhly luſt in man.

Thus was He given as a witneſſe to the people, and the firſt-begotten of many: What then means theſe high thoughts, and ſoaring conceits that ſeek Chriſt in heaven, and think Him to be ſome angry ſpirit; and ſo rack their thoughts and beat their brains in comprehending Him, but lo, He is with the poor, afflicted and forſaken; this high and full Religion He cares not for, nor hath any communion therewith.

What a hearting then is this to patience, that like a loving husband, is with the wife in well and woe; thou thinks thy caſe ſingular, none like thee; thou poor, He poorer; thou wants the fathers love, ſo did He; thou art perſecuted, ſo He; unto death; thou ſick, ſo He ſwate blood for ſickneſſe.: But we have little fellowſhip with Him, for we are full and rich, and at eaſe; He bears our weakneſſe, but who feels it; He wipes away tears, but who ſheds them; He hears our cryes, but who makes them: Nay, we are all Chriſts to our ſelves; therefore He is a ſtranger to us.

All high flying Religion then is not of Chriſt, for He hath no communion with man, but in affliction, therefore *Paul* deſired only to be partaker in His afflictions, for He hath not to do with rich men at eaſe, and he that ſaith, He hath fellowſhip with Him and not in His death, lyes and deals not truly.

It is not affliction that hurts or hinders man, but want of Faith; for he is afflicted with us, but becauſe we do not believe His power and truth, nor are we patient to want reſt, therefore are we cruſhed under afflictions: we have not learned to loſe the world and our ſelves with Him; the fire cannot fear them.

And where man is partaker with Chriſt in affiictions, He makes him alſo partaker with others, to mourn with them that mourn.

But we are little diſpoſed to the practice of Faith, while we judge others in ſtead of pardoning, we ſpread abroad their Infirmities, we ſpoil the poor; but believing miſerable men have a friend at back that is with them; giving a mouth and wiſdom, when friends and world fail; yet then He abides and fails not, but when they have leaſt hope, they have readieſt help

and

and when they are weak, then are they the ſtrongeſt.

And the Angel of His preſence. When they were brought low in affliction, and ſate in ſorrow, and helpleſſe repenting hearts, then his love breaks out; So that,

Chriſt is only preſent to afflicted ſpirits, and His love and compaſſion only, is the ſtay of repenting hearts, and nothing elſe.

As here he alludes in the preſence of the God of *Iſrael*, in their Redemption out of *Egypt*, when they knew not what to do; the Angel brought them out, went before them, and though they fell into many ſtraits, yet the Lord pitied and helped them; yea though they rebelled daylie, yet He afflicted and pardoned them: And His love and mercy is never ſeen ſo much, as in daylie pardoning; for it is a burden that all the World cannot remove.

For He was given to bear the infirmities of men, Mat. 11. If any be burthened he ſhal find reſt to his ſoul: As in the *Prodigal* and the *Publican*, like a wiſe tender father, whoſe child hath wantonly run away, yet the father ſeeks him and finds him; Firſt, lets him ſit forlorn in the wilderneſſe, and ſeems to take no notice; then when he ſits crying out of himſelf, O wretch that I am, that hath thus abuſed my good father, caſt away my ſelf and know not what to do, but dy and periſh. Then he appears, and frowns on him a while, but after, his heart be bruſt with ſorrow, the father can no longer refrain, but ſmiles and comforts him, as *Joſeph* to his brethren.

For He came to ſeek and ſave that which was loſt, He came to redeem the captive ſpirit of man, that was locked up in fleſhly bands and his own guilt: Not to eaſe the captive fleſh of man, for many great afflictious ly on many, whom He never eaſeth, becauſe man cannot have his own Will and Luſt and World and Eaſe and Glory; but theſe he pities not.

But when the ſpirit mourns after God, and cannot be comforted by all the world, but ſits in aſhes, and cryes in the night; the Sun then breaks out, and joy comes in the morning. But nothing is a burthen to the ſpirit of man, but ſin and guilt, and weakneſſe; for other afflictions are burthens to the fleſh, and they are helped: But in the afflicted ſpirit, there is ſuch a depth of miſerie, that nothing can help but His Love and Spirit that He hath promiſed: As nothing can eaſe the heart of a rebelli-

ons

ous child, but reconciliation with the Father, all that man can do to help, can but ſtrengthen Reaſon, His Love only ſtays the heart by Faith; all things do but only put off, and that by ſtrengthening conceit; but it returns again with greater violence, like a wound ill healed.

But this ſhews that we have little of Chriſts company, ſave only His name among us; we talk of Him, and diſpute and follow Him up and down to the Temple, and ſeem to ſit by His ſide, but with proud hardened hearts. Nay, I judge whether thou art as well with Him as without Him, for any good thou haſt by Him, ſave only a heartleſs and helpleſs hope; if thou may have the World, thou ſeeks no more: If thou have no more joy, than thou haſt with Him, it will prove but ſmall.

Nay, we are not for His preſence, like an adulterous Wife that cares not for her Husbands preſence; but if ever that heart be turned by Repentance, and poſſeſt of its own guilt, then none but He. Others thinks to procure His preſence by trimming and garniſhing a fair out-ſide profeſſion of Chriſt, and think, if they were more holy and righteous, then He would ſurely come; but we thus make a Chriſt to our ſelves.

But woe to that Righteouſneſſe that hides Repentance, and hardens the heart; Woe be to that Preſumption that is lifted up above Mercie: Woe be to that Conceit of believing that joyns hands with the World, and ſhuts man up in ſelf-love; and woe to that Hardneſſe of heart, that deſpiſeth long ſuffering, and heaps up Wrath againſt the day of Wrath.

And hence we ſee, that where Repentance is hid from man, Gods love and pity are far from him; whatever we have, it matters not, how Wiſe, Righteous, and Holy, Rich or Youthful we are, if any Hardneſſe of heart goes with all: But we are full and ſit as Queens and want nothing. Yet the day is coming, when we ſhal ſeek Him and ſhal not find Him; when all ſhall fail us, and we afraid to hear of His preſence; when He ſhall ſit as Judge, to judge the World, then ſhall we cry,

O where is He now that we deſpiſed and ſet ſo light by? And then weep with *Eſau*, and ſay, *Father, haſt thou not one bleſſing left? Bleſs me, even me alſo:* Then ſhall He anſwer, nay, *Theſe are bleſſed, and ſhall be bleſſed, thou haſt had the fulneſſe of the earth for thy portion; but my love and mercy thou regarded not. In his pity and love he redeemed and bare them.* Here is the continuance

nuance of His love, notwithstanding their dayly falling off; yet He guided and bare them as a nurse in His arms all the ancient dayes, as He choose them in love and pity, and remains faithful to *Abraham* and his seed; So that,

As Gods love and pity without any thing in man, is the first fountain of life to man and only cause of his happiness; so is the same Love, Goodnesse and Power, the dayly preservation and guide of man in the way of happiness throgh Faith.

As *Paul, by the grace of God, I am that I am; not I, but the grace of God in me*; therefore doth the Lord so often remember *Israel* of his deliverance out of *Egypt*, the promise to *Abraham* that they might look at that Law, and depend on that Promise.

How came *Israel* out of all these straits, but that God still pityed and forgave them; as *David*, how he prayed to be guided and preserved and relieved dayly from God: And this the Apostle strove for, that nothing might stand in the heart of man after grace received, but the same grace still; and further beats down all things else but this.

For is not man as weak in himself, and Satan and the Flesh as strong as ever? Is not man as sinful, and His grace and help as needful as ever?

For *Paul* of himself could not live, but Christ lived in him, and he waited therein, *He hath delivered, and will deliver me.*

Christ did not worke properly for himself, for man to guide himself by his own power; for this is not in man but in Christ, who is his Safetie, Peace, Righteousnesse and Holinesse, and all; for *Israel* was not able to stand before any enemie when they forsook the Covenant, for what shall uphold man under the cross, but His love and pity when all fails.

As the Martyrs, was it their wit, or power, or strength of heart that preserved them? No, but the Power and Truth of Christ through Faith: For as the child hath nothing of his own, but lives at the fathers appointment and providence; so we.

See then, it is not as wise unbelieving men imagine, that after the mysterie of the Gospel be revealed, and apprehended in flesh, turns back with *Israel* and become wise and righteous and strong in themselves; so it is with many that were sinners; but God received them to mercy, and now they worke it out, beginning in the spirit, but ending in the flesh, and then think to recompence God.

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Is God more beholden to thee than before, or rather is not thy ſinful luſt, and pride, and worldly heart, and hypocriſie as hateful to God now; when thou haſt the knowledge of his will as thou thinkeſt.

But theſe are commonly the greateſt backſliders; For though they ſtick unto Religion, yet they fall from Chriſt in Religion and conceit, and clothe themſelves with his gifts: The World is in their hearts, Repentance gone, Prayer dead, Faith only in name.

So that, to thoſe he ſhal have juſt complaint; one is rich in the World, and cares not for his bleſſing, but he will turn it to a curſe: another, is wiſe to guide himſelf, but will prove a fool and wander: another, is Righteous and rich in Knowledge, but a thief to God, and his mercie moſt ſhut from him: Whence, God ſhal judge & ſay, Thou of all others ſhouldeſt have truſted me, thou profeſt my Name, ſat by my ſide; but thou art the great thief of all, for thou haſt robbed me of my glorie, thou ran from me in pride; therefore, thou of all others art the fartheſt off mercie.

See the wonderful love of God towards man, that pities man, that pities not himſelf: When the ſturdie Child hath run away, yet having wrought his peace, he calls him back by his Word and pardons him; when the weak heart of man feels Danger and Wrath, and feels no caſe to comfort him; when he is perſecuted, and knows not what to anſwer, God puts a Word in his mouth.

What a fool then is man, that hath ſuch a pitiful Father attending for his good in all, and yet runs to the World and fleſh, thoſe cruel Tyrants, and ſeeks help there.

So dayly mercie in God, and miſerie in man, and Faith in Gods Word, is mans preſervation.

Pray we then, that the Truth of the Goſpel, and Faith may be preached in the Church, that man may have nothing to lean to but mercie; but how hard is this new way to continue, but we would ſtil have ſomething to feel and lean to, but not his mercie.

But they rebelled and vexed his Holie Spirit. Such is the curſed nature and rebellious fleſh of man; So that,

Such is the rebellion of the fleſhly nature of man, that the more goodneſſe and love God ſhews to man, he is the more rebellious and wanton againſt God, and forgetful of himſelf to the loſing of all.

Iſrael, Jer. 2. David caſts off God, when his mountain was ſtrong

and

and *Jude*; *They turn the grace of God unto wantonneſſe*; *And I nouriſhed a people, and they have forſaken me*; they abuſed the patience of God.

This is plain in experience, though God hath given us all enough in the World, that we ſee, or may ſee His bleſſing; who might have fruſtrated thy labour? yet how lothe to depend on this bleſſing, but would have all ſure in the fleſh by extremitie. He hath verified, and yet we have not truſted His Word, but would have all in poſſeſſion.

For the fleſh grows wanton by eaſe and fulneſſe, and it is the hardeſt thing of all to enjoy fulneſſe, and yet the fleſh not to be hardened thereby.

To keep Humilitie, Repentance, and Weakneſſe a foot, when we feel reſt and peace; but then man thinks it will never be night again: Like a wanton child, when he hath gotten what he would have, caſts off the father, as the *Prodigal*, till he had ſpent all: How may we ſee it in children, when parents have cockered them, ſo that now they are the greateſt vexation, and they wiſh they were dead or had never been born.

For man dots on every thing, that he quite forgets the fountain, and makes it a foundation of future hopes.

Hence cometh ſo much looking at what we have ſeen and felt, and reckoning up old ſtore, and thence arguing our preſent happineſſe.

We are grown hardened and ſecure, and it may be, ſhal never taſte the like again.

But what a curſed thing is the heart of man, that God can do him no good, but he turns it to evil? as in all; thou never prays nor ſeeks heartily to God, but when need pincheth thee; then thou cryes: but if He eaſe thee, thou caſts Him off: As *Iſrael*, both in the wilderneſſe and *Canaan*, to *Dan* and *Beth-el*, and made agreement with the *Canaanites*, and after led captive, to killing of the Prophets; and afterward to perſecute Chriſt himſelf, till they had loſt all, and all under a colour of Religion.

And ſo in the Worlding, God hath given all it into his hand, and he hath let into his heart, and made a god of it, and that World and worldly mind as God, he truſts it and loves it above Him, ſaying, This is it that muſt eaſe my heart, ſo he grinds the poor, and oppreſſeth the needy.

Others having taſted the goodneſſe of God in Chriſt, have caſt off

off fear, and thinks all is their own; under pretence of Religion they are grown wanton and worldly out-right.

Others, he hath pardoned a thouſand times, and they are grown wanton, hardened and preſumptuous to caſt themſelves down; thinking, but not believing that he will pardon, what ever they have done.

Others, have health and ſtrength, and do nothing but ſerve their own Luſts: So that there is great danger in proſperitie; there Satan traps man, then man grows ſecure, forgetful, and wanton: Watch, for there is danger of the Devil, ſhutting the heart in that fullneſſe, and ſo ſtops the currant of his grace.

No thriving in Religion but under the Croſſe, for man is never ought but then: What a rebellious creature is man, and untoward child; that becauſe God is good, therefore he will be nought: The Father cannot ſmile, but the child grows way-ward, but when God ſeems evil, man is the beſt; but do we provoke him to anger, or our ſelves to our own deſtruction; for he will ſay, I did thee good, and ſent thee Wealth and Health, and Riches, and would never have failed thee. I ſent my Spirit which thou grieved, therefore, thou muſt want the comfort thereof at need.

SERMON XX.

Geneſis 22. 1. *After theſe things God tempted Abraham, and ſaid, Abraham, Abraham, and he ſaid, here am I.*

WE have heard of Chriſts birth according to the Promiſe, and the wonderful treaſure of all good, that was to be conveyed to the Church by him; the Church conceived joy, becauſe they expected a *Meſſiah* was to come, and great hope offered by him; but no ſooner was he come, but he was hunted with miſeries, and never had reſt in the fleſh, till death was conſpired & accompliſhed, that ſo mans faith might not be in the arm of fleſh, but in the power and mercie of God. This we may plainly ſee in this ſtorie figured, than which not a more lively typ in the Scriptures; for *Iſaac* being born, according to the Promiſe it could not be but *Abraham* rejoyced, and might have great hope even in Reaſon, that the Promiſe might go on; but that God might purge this, he takes *Iſaac* away in the fleſh, that the puritie of *Abrahams* Faith might appear to all the World.

In this Chapter is laid down the Storie of *Abraham* and *Isaac* his Son.

1. The offering of *Isaac* at Gods Commandment.
2. The Confirmation of the Promiſe, and renewing of the Covenant.
3. The poſteritie of *Nahor*, and familie of *Rebecca*; in offering of *Isaac*, note;
1. The Purpoſe and Commandment of God, as a tryal to *Abraham*.
2. The expectation of the Commandment, and *Abrahams* obedience in the Command.
1. The Time after theſe things.
2. The Author, God ſaid to *Abraham*.
3. The ſcope, that is to try *Abraham*. In *Abraham* we note,
1. The expectation of the Commandment.
2. His obedience againſt nature in both overcoming; as,
1. His great power of Faith againſt Reaſon.
2. Fleſh which aſſaulted in diverſe circumſtances.

After theſe things, that is, after the many tryals that *Abraham* had, now comes the greateſt of all; for he had been ſore toſſed by nine trials, as the *Hebrews* note, and this is the tenth.

1. Forſaking his Countrey and all.
2. Fleeing into *Egypt* for Famine.
3. Loſſe of his Wife and danger of his Life.
4. War with four Kings for redeeming *Lot*.
5. Deſpairing of Iſſue, he married his maid.
6. Is glad to put her away and Child too, to pleaſe *Sarah*.
7. Is circumciſed being old.
8. Looſeth his Wife to *Abimelech*.
9. Caſt out *Ishmael* and his Mother.

Thus *Abraham*, after he believed the promiſe, and was aſſured of Gods protection, was ſtill exerciſed under the croſſe, that he might thereby have daily experience of Gods truth and love, and that no fleſhly reaſon might ariſe in him: and now behold, a greater than all theſe; for theſe are but as the prick of a pin in regard of this, but now God comes even with a dart to ſtrike him to the heart; So that *Abraham* had now more need of Faith than ever: yea,

After all theſe things. So that,

After man be brought to Faith, and believing the Promiſe; yet ſuch

such are the sufferings to be endured hereafter; yet no constant safety and peace, but by the daily exercise and life of Faith, whereby he is to be preserved in all future dangers and temptations that in the fleshwlil light upon him.

The just shal live by Faith: What wonderful assaults had *David*, what fightings had *Paul*? Satan seeks to devour who persist in Faith.

1. For the rest of the sufferings of Christ are to be accomplished in the flesh.

2. Manie are baptized into the truth, that have not drunk of Christs Cup, nor baptized into his death; but slipping the hand of Faith, lean to the flesh, and overturned.

3. For there is a fleshly heart to be purged, and a World to be overcome, whereunto the power of God and Faith of man are as requisite as all these; *Isaac* must be slain.

And can the fleshly will of man overcome these.

4. Thus God daily weakens the out-ward man, and renews the inward, that he may draw man to simplicitie of Faith and Love, and to have his abiding in God; therefore will give him no rest else-where.

1. Thus is man deceived, when having had some light and love of God to shine in his dark Soul, thinks all is done, and Heaven obtained, and so grows presumptuous instead of believing.

2. Either proud, because he imagines to have power over himself in all, which is only in God, or securely presumes on Gods power without either fear of Weakness, or Life of Truth upholding him, and so is dayly led into temptation.

1. Thou shalt sometimes see the World smiling, and offering a fair bait and portion, and thy flesh gaping after it, and thousands ensnared thereby.

2. Sometimes good conceits, and by thoughts from that thou knowest, or from thy well qualified mind, which thou thinks adds much to thy Faith, but after these *Isaac* must die.

3. Or sometimes want, fear, and trouble, looks grim at thee, and threatens the downfal of all, and if Faith do not uphold thee, how wilt thou stand; nay, thou shalt see secret lusts and desires, and delights in thy heart, ease, and peace, *&c.* Which must all down, so that if God keep not Faith alive in man, wearie and uncertain is his way.

But let all look for it, after many temptations ſtill greater behind; one deep calls another, for man by the abuſe of the liberty of Faith grows ſecure and proud, and that muſt down by the croſſe; we think when it is fair, it will never be foul, and when we are rich, we ſhall never be poor.

Nay, but know that a quarter croſſe muſt come to pull that down; for that great enemy, that is, Death, is not yet vanquiſhed, ſkin for ſkin, and all for life; ſo that the ſafe path of man is, to ſettle in nothing, but dwell with God, for *Abraham* might think now all is ſafe, ſeing *Iſaac* is born, and well grown; but no ſafetie in that, for after a calm comes a ſtorm, as we ſee it in the courſe of all things; ſo in mans heart day and then night, light and then darkneſſe.

God doth not take delight in affiicting His people, but rather than they ſhall return to the world, and delight and be deceived by the fleſh, that His truth ſhould ſeem a lie, He will beat and ſtrike the fleſh to the death, with one croſſe after another, till it be ſubdued.

4. Thus we know, God hath com'd near us with many affiictions, and like *Iſrael*, when it is paſt, to fall to our courſes again; but he will come nearer at laſt, till he bind us to himſelf that we dare not deſire to ſtart from him.

5. And we ſee what brings temptations and croſſes, that is to ſay, when fleſh makes uſe of Gods truth to its own advantage, that man begins to think of eaſe and peace in the fleſh, then muſt the croſſe come or elſe thou wilt be loſt.

6. But where will be our refuge when *Iſaac* muſt be ſlain, for this will come; we have now fulneſſe, health and peace, and proſperity and mercies of God on every ſide, but the day of temptation muſt come, when we muſt part with our deareſt ſons and careful father, thy kind mother and loving ſiſter, thy beloved world and life it ſelf: What then ſhall ſtay thee, or whether wilt thou flee? For be ſure this day is coming on all fleſh. O happy he that hath the Truth of God to ſuſtain him, and an obedient heart, a ſubject will, and a patient ſoul that day; for to him only ſhall *Iſaac* be raiſed from death, and be life in death.

God did tempt and prove Abraham. This a temptation of tryal, for otherwiſe God tempts no man, *Jam.* 1. Not that God was ignorant what was in him, but that God might manifeſt to the world the power and ſimplicity of *Abraham*'s Faith, and to ſhew

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what is the daylie deliverance in all ſtraits, that all believers may be bleſſed with faithful *Abel* and *Abraham*; So that,

God ſent this temptation to the purifying of his faith, and weakening of the fleſh, that nothing might be left to *Abraham* but God and His power and Truth to reſt on, but God alone; thus to *Iſrael*, 1 *Sam.* 4. Deliver them into the hand of their enemies, that their truſt in the Ark might fail: Thus to *David*, when he had numbred the People, and *Pſal.* 107. When his mountain was made ſtrong.

For hereby he purifieth Faith like gold, 1 *Pet* 1. *Peter* muſt be *winnowed as wheat*; for then all rejoicing is taken away in the fleſh, when World and all fails.

1. For he ſeeth that man is apt to joyn with fleſh againſt God, therefore he keepeth this down by daylie ſuffering; for man is lothe to lay hands on himſelf, therefore doth he fight againſt it in man, both by Word, which if it prevaile not, He adds blows to weaken the fleſh, that ſo man may ſee what a weak ſtaff he hath truſted to; and often he croſſeth his children therein when they have forſaken God; He takes away the World, becauſe thou haſt run to and truſted it; He ſuffers thee to fall becauſe thou truſts to thy Righteouſneſſe; He hides his face becauſe the fleſh grows wanton by His comforts: Thus God daylie croſſeth us, and we take no notice, and lay the blame on this or that, and flee to the World for help; but then He will come and whipe thee yet more.

2. If the croſſe ly long on thee, the cauſe is, becauſe there is yet ſome looking for help from fleſh, or ſome luſt that will not yield; thy ſtubborn heart is yet hardened by fleſhly hope: For when God hath accompliſht his ends, then ſhall freedom come.

3. God ſeeth, that if we ſhould proſper ſtill, we ſhould be undone; for fulneſſe of fleſh, and ſimple believing, ſeldom go together; nay, He will ſtill keep to ſuch a dyet, as thou ſhalt ſtill have: So will He keep thee under ſome croſſe or temptation, that thou ſhalt ſtill need His help, and by this Faith, ſee His power and truth.

4. That is Faith then and Religion that holds out in tryal, for affliction detracts nothing from a man, but ſhews what a man is; if thy heart be not upheld by *Iſaac*, that is to ſay, the World, but by His Truth; what matters it, though *Iſaac* be ſlain, there-

ſore, *Watch and pray, that ye enter not into temptation*, that when temptation comes ye may ſtand and watch, that is, wait in Faith; pray and ſeek help in him that is mightie to ſave, ſo ſhall we be preſerved; no hurt to man by the croſſe but much good; for,

1. Thereby Faith is purified.
2. The fleſh weakened.
3. And love increaſed, for then is man pitiful to others.
4. The word proſpers, but never thrives but when the croſſe goes with it: For full hearts are unfit to receive it, and man at eaſe eaſily ſhuffles it.

Take thy ſon, thy only ſon Iſaac, whom thou loveſt. This God ſaw in him, and would bring it under, to ſeparate his heart from his deareſt object to him only, *Iſaac* was the only ſon of nature and of promiſe; So that,

So there is in man, ſome only ſon by nature, of ſome dear object, which he loves, and wherewith he is intangled, which muſt be ſlain before man come to live in conſtant peace and fellowſhip with God.

David and *Abſalom* had great poſſeſſions, there is in the world a luſt of the eye and fleſh, *&c.*

1. For man fixeth on ſomething in want of God.
2. While this lives, the ſoul lives in and by it.
3. This muſt dy or man muſt periſh.
4. And ſo far as mans heart fixeth on this, it ſeparats from God.

1. So that the promiſe of Faith, and living thereby, doth ſeparat man from the deareſt object of nature, and makes man obedient to the will of God, even to the loſing of all; as, *He that loveth father or mother more than me, is not worthy of me: He that will loſe his life, ſhal ſave it*: And *Paul* ſaith, *My life is not dear, ſo that I may finiſh my courſe; for Chriſt loved not his life unto death*: *Paul* could die at *Jeruſalem*. *Acts* 21. *For there through the world is crucified, and nature brought into ſubjection.*

2. For not to love *Iſaac* is unnatural, and yet to dote on him, or to be tyed to him, or place felicitie in him, is bondage, and argues a ſelf-will and love not mortified, as in *David* to *Abſalom*; hereby,

3. God doth wonderfully free his people when by faith He knits

knits man to himself; He layes nature under foot, that man may so enjoy all things in God, that his eyes may be still towards him, that he useth and enjoyeth, as not using.

4. This is to enjoy all things as lawful, that is, a lawful use of all things, and yet not to be brought under the power of any thing.

1. Away then with all halt and heartless obedience, when man out of fleshly knowledge seems to flatter God with a few sacrifices, which are nothing but the overplus and superfluitie of thy peacefulnesse and fleshly will; but when he comes to be tryed to the bottom, starts back, as that obstinate disobedience in all; when mans lust hath ceased on an object and and will not parte; but is a law, that therein he fights against God in the way of Faith and Love, and man in the common way of Equitie, that so have it, he will; though to his own and everie one a beloved *Isaac*, that is, the treasure of his heart; which though he will communicat other things, yet this he keeps in his closet.

Yea, man hath not only a natural love to the creatures, but further, thinks while it is but so, all is well; as to love wife and children, riches, &c.

But know this, when it exceeds reason, the Philosophers call it, *Dotting affection*; it brings man into bondage, but more when it separats from God: For there is a love natural which is soon satisfied, and there is a violent affection that ever breeds bondage; which placeth a happinesse in that thing loved.

2. Thus we see, everie man hath his *Isaac* that must be slain; for as *Isaac* was the natural son, yet must be sacrificed: So man hath not only the fruit of his own natural wit, but even the joyes, peace and freedom that comes by the promise, that must be slain, or at least be offered to God, that man may not depend on these, but on the promise; that so he live not by high Revelations, but by the grace of God which is sufficient, as in *Paul*.

3. All obedience that issues not out of the ashes of Faith, or from the power of Gods love rested on by Faith, is nothing; for not to obtain or coyn a Faith thereby, but as a true expression of a believing heart: And this shews Gods goodnes to man, crossing him of his chiefest object, that so he may not cleave to it, but rest in God and His Truth alone.

And get thee into the land of Moriah, and offer him there. Here is the great tryal of *Abraham*, that he muſt offer *Iſaac* in, whom the promiſe reſted: So that he takes away from his people all ſtayes in the fleſh, yea, not only his beloved Son in nature, but alſo the Son of the Promiſe; and everie part in whom the Promiſe ſhould be accompliſhed: So that now *Abraham* hath nothing left but bare promiſe, and all thoſe means whereby the promiſe ſhould be accompliſhed taken away; So that,

God will ſooner, or latter take away from his people all ſtayes in the fleſh, though never ſo likelie in fleſh or reaſon, that the believing heart may be bared and weakned, and reſt purelie and ſimplie on God and his Truth.

Thus he took from his Diſciples, even Chriſt in the fleſh, alſo from *Gideon*, his great hoſte; from the *Jews* their Temple and Ark, wherein they truſt; yea, *Jeruſalem* it ſelf, that *Jeruſalem* might come from Heaven, which is the Mother of us all, from *Davia* his high mountain.

1. Thus God keeps his Children weak and poor in the fleſh, that they may ſeek to him, and be ſtrengthened by his power and Spirit.

2. Thus he makes way for believing, for while man hath any thing to look at, his eyes are turned from God; nor doth he purelie believe in him.

3. O! This promiſe is onlie open to the weak and poor, as Matth. 5. For none taſtes of Wrath that fears it, nor none fails through weakneſſe that feels it: The ſturdie Oaks are ſhaken with the ſtorm, when the bending Reed eſcape through yeilding.

4. Though God have given *Iſaac*, yet *Abraham* muſt not truſt to him; ſo God gives Joy, and Peace, according to the Promiſe yet may we not leave the Promiſe, and truſt to theſe, nor tye the Promiſe to them.

1. Vain then is the ſtay of them, that have no other foundation, but what fleſh yeilds, which is nothing but ſhame; as alſo thoſe that tye God, and limit him to theſe, and believe only becauſe of theſe; as the Worldling, becauſe of Riches, the Phariſee, becauſe of Righteouſneſſe; and Believers, which turn from the Promiſe, and fix on theſe onlie, are deceived: For God gives theſe at his pleaſure, but his Truth muſt reſt as mans Foundation.

2. But

2. But how will man do, when *Isaac* must be slain, and all thy hopes in the flesh taken away; As thy Riches, Libertie, Joy, Peace, *&c.* Where wil thy rest be then, as it was with the Martyrs.

3. Thus we see, how God in crossing man, blesseth him, by causing the outward man to perish, so the inner-man is renewed.

4. Happie he, that enjoyes all things in the flesh, but fix on nothing, but enjoy, as not enjoying; rejoyceth, as not rejoycing; useth, as not using: But if man fix on any thing after the flesh, it is the readie way to lose it; as to the *Jewes* Temple, and *Davids* high Mountain.

Abraham went three dayes journey. And all this while he shewed not the place, that Reason and Affliction might worke their utmost spite in tryal of Faith; So that,

So doth God with man, he often defers deliverance to man, and hides from him a long time the purpose of his Love, that man may wait in Faith, and be weakned in flesh, and in waiting be delivered.

Thus he made *Israel* to wait four hundred years, the Church waited long for the Promise of the *Messiah*: God hath put time and seasons in his own power, and the *Jews* for a *Messiah* to come with worldly power; but God sent his Son in povertie, and weaknesse; This made *Mordecai* so confident, that if *Esther* refuseth, God would send deliverance some other way, *For the vision is for an appointed time*, Heb. 2.

1. This he doth to hide Pride from mans heart, and to make the World a fool, that when man most expects it, he defers it.

2. God hath a revealed will, which man is to believe; but a secret will, man is to wait on.

3. God, first workes all things down in man, and seperats the heart from them before he comes.

4. For God hath an end, and man hath need of sore afflictions, and when these are brought about, then will God come. Thus the husband man waits for the harvest; First, it is buried in the earth a long time, then appears a little, but subject to manie frosts, blasts, and disasters, yet he waits thus.

1. Man draws on his miserie by anticipating God his thoughts, We think now, and now with *David*, *O! when shall I come and appear before thee, and mine eyes fail with waiting*, and yet he withholdeth; For thou art not yet subject, when thou sees the Wisdom and Righteousnesse of God, that thou can as willingly

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lye under, as wisht to be delivered, then shal thou be freed; but so long as there remains a Will of thy own crossing his, this must first be brought under: For God sends light in darkness, life in death; therefore, because we are not yet dead, nor in darkness, the Promise is deferred; it is not enough that thou hast a foundation of Truth, but thou wilt needs have a sign and assurance in flesh for the Spirit to rest on.

2. God hath given his Word and Promise that man is to wait on, but we are lothe to travel three dayes, and stay till God shew it: God hath said, I will deliver thee, but we would see some sign of it,; he sayes, I will deliver thee, but we would have some other assurance than his Word of Truth, that is, Man would have some other stay beside Christ.

3. Wait then thou wearie Soul on God though thou see no means, for deliverance will come; the weakling cryes out, because he is not now delivered, he is quite forsaken; but God knows, thou hast a wanton wit and rebellious will to be subdued.

4. Nay, when God shews nothing but death, and to the eye man, that life is farthest off; then is it the nearest: *Abraham* might be weary, but God stayed him; but patience with hope, reserved him: Man is wearie of Gods hand, even almost before he feel it, and dreams of nothing but deliverance; even like an impatient man, that feeling the biting Corasive, would have the plaister taken of, but the Wise Surgeon knoweth, that the rotten flesh must be eaten out; so God will have the flesh to be quiet, and the Spirit strengthened before he remove his Rod.

For a whole burnt offering: By which he was to be consumed, that there should be no memorial left, for so was the lawes of the burnt-offerings; So that,

Gods will is to be believed and obeyed of man without reservation, and the flesh and World to be crucified without sparing any part thereof of all these that would rest in God.

He will be loved with all the heart, and we must have no God but him: For this is the great Commandement, *Israel* must not leave a hoof behind in *Egypt*, he will be loved above Father or Mother.

1. For look what a man reserves to himself, he draws from God, and denieth him; acknowledging some other Gods besides him,

him, and ſo the mind runs after it, as *Adam* did; and ſo we halt betwixt two opinions.

2. If it be ſpared a little, preſentlie it gets ſtrength, and will ariſe again, and ſo is a halting betwixt two.

3. Man ſpairs and reſerves, but that wherein he thinks there is a good beſides God, and ſo the heart runs after it, and ſo deſtroyes Faith.

1. Some indeed wholly ſpare *Iſaac* the World, a nd cannot abide to be touched.

2. Others offer their refuſe with *Cain*, but reſerve *Iſaac*; nay, believers will ſtill have ſome hold in the fleſh, ſome reſervation; ſo hard a thing is it to ſacrifise all, they would have part of the World; ſome eaſe, peace, freedom, ſome aſſurance of Life and Goſpel; but all theſe muſt be ſacrifised.

4. Religion that is true is then a ſimple thing and cannot mix it ſelf with any thing, like quick-ſilver, or the turtle-dove.

5. Then the obedience of Gods Children if it be ſimple it is total to all his will, though never ſo hard to fleſh and blood.

For theſe cannot enter into the Kingdom, and if it be in God, and for God, why then not one as well as another; for all are a like in him, that is wholly given to God by Faith in him.

So Abraham went three dayes journey. And yet ſaw nothing, that Satan might all this while tempt and trye him, and yet God ſtill preſerves him: This is Gods dealing to believing man; So that,

God uſually tryes his to the bottom, that they may be ſaved in the Faith, and ſhew forth his power of truth and promiſe to all.

Thus *Job*, and *David*, Pſal. 77. Thus *Paul*, Chriſt and his Martyres; thus was Satan let looſe upon *Abraham*.

1. For while man is but croſt a little, he runs to other fleſhly help, from one ſhift to another, as here *Abraham* might Reaſon though I be baniſhed, yet I have the Promiſe, and though it be long deferred, yet *Iſaac* is now born, but here God ſtrikes down all theſe proppes at once.

2. God doth thus worke good out of evil to man, he lets Satan looſe to beat and canviſſe man in the fleſh, and drive him out, for he is the God of the World, and muſt rule there, that he may drive man home to God, but if man will make a Covenant with him, and ſtay there, he will be his Lord, and reward him.

3. Man wil catch hold of any thing before he be well drowned, even

even a Leaf or Reed, but God plungeth him into the deep, and then he calleth from thence.

1. We have not yet reſiſted unto blood, no temptation hath taken us, but ſuch as man can remove with the World or Reaſon fixed on the Truth revealed, or qualities; and ſo we get ſin a hiding place in the fleſh.

2. Believers need yet a great deal of purging through affliction, for ſtill we retain ſomething, becauſe of which we hope and believe; but this is not plain dealing with God, nor pure believing.

3. But know, that day will come, when God will trye us to the bottom, and leave neither Father nor Mother, Wit, nor Wiſdom; we ſhal be put paſt all our ſhifts in the fleſh; So that,

4. We ſee what a doe God hath to bring man low enough; hence it is, that we are not enlivened, enriched, and made free in God, becauſe we are not poor, weak and blind in the fleſh, but find eaſe there and reſt.

5. Thus God ſecretlie upholdeth his Children in affliction, though themſelves ſee not how they are preſerved, he ſtill ſends Life in Death, who know not how they are raiſed.

Stay here, and I and the Lad; All left him, and he left theſe behind; So that,

If man go to aſcend to God, and meet him comfortablie in any ſtrait, no coming with fleſh and blood; but leave theſe, and fix on him in naked belief.

So *David* with *Goliah*; ſo Chriſt was left alone, and none to aſſiſt.

1. *For fleſh and blood cannot enter into the Kingdom of God, and His wayes cannot be comprehended.*

2. Fleſhly affection draw men to their own ends, but Faith only layes hold on Chriſt; theſe harden the heart, and give a hope without Faith, which God will not accept.

3. Theſe deſtroy Faith, for the Soul cannot live on both; thus would worldly men fain take the World to Heaven with them; yea, all are lothe to leave all behind, but would have ſomething to bear them companie, what ever makes for hurting of mans fleſh is mans death, let fleſh know nothing, nor rule nothing.

Then the Angel ſaid, Stay thy hand. Here *Abraham* is brought to the pits brink, and ſees no deliverance, but only is preſerved by Faith, they ſaw nothing but death before them; *Iſaac* willing and *Abraham* readie and content, both preſerved by Faith, and ſubjected; So that,

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It is impoſſible for man to meet death willingly, or think thereof; but only when lively power of Faith upholds, and hath killed and crucified the fleſh and will thereof by the ſufferings of Chriſt.

This made *Paul* willing to leave this tabernacle; *David* to commend his ſpirit into the hands of God, and Chriſt his life to the father, and Martyrs to the fire.

1. For fleſh fears deſtruction of it ſelf, and if it be not overcom'd and preſerv'd by another power, it dyes before the time; death makes an end of all and leaves nothing, neither father nor friends, land nor riches, but deſtroyes all: for as here, *Iſaac* is gone, all *Abraham*'s children at once, the means of promiſe, and alſo if that his life had been herein, he had utterly failed.

2. This is the great luſt and enemie to be deſtroyed, for, *ſkin for ſkin, and all that a man hath, will he give for his life*; and yet to this we muſt all paſſe, it makes death ſo fearful to worldly hearts, it leavs nothing to hold by: other loſſes leave ſome hope of recoverie, but this without Redemption; and yet this will come, we ſee it before our eyes, even death coming when thou muſt part with thy deareſt huſband, loving wife, tender children and kind brother, friends, lands, world and all, and ſee thy ſelf gaſping upon thy death-bed; here ſee *Iſaac* on the Altar, and ſee how thou wilt bear it.

3. Yea, this makes death fearful to believers, becauſe the fleſh is not mortified, but lives in them, and deſires to live; and becauſe they live not in God, would yet live in the world. All put this day afar off, one is yet luſty and ſtrong, or is yet weak, hopes to recover, and yet never willing to commune with death, becauſe we live not in and by the death of the World; another is old, yet thinks he may yet laſte many years; So that,

Only the believing man, in whom life is already overcome, ſhal die chearfully; as *Paul*, who ſaid, *I can die at Jeruſalem*: He ſees that death ſhall free him from the world, the fleſh, luſt and all.

Stay thine hand. Now God comes with help at a pinch, when it is not expected; if *Abraham* had a deſiring expectation of due deliverance this way, God would yet have tryed him further; but ſeeing paſt help, and yet believing, he comes; So that,

God

God comes to help his people in the fiteſt time, and when man in reaſon ſees no help in the world or in himſelf; then is God ready at hand.

As at the Red-ſea, ſo to *Eliſha*, when the King of *Aſſiria* had beſieged him in *Dothan*; there were mountains full of Chariots of fire: So to *David* againſt *Goliah*, Pſal. 107. *Hungry and thirſty, then they cried unto the Lord*: The *Publicanes* cried, *Lord, be merciful to me*, &c.

1. For at firſt, God made all things out of nothing, and ſo brings light out of darkneſſe, and the poor to confound the rich.

2. When the heart hath paſſed all fleſhly power, then he reſts in faith; for he hath nothing to truſt to, &c.

3. Thereby are the ſufferings of Chriſt accompliſhed in the Saints in earth, as with the Martyrs; when friends mourned, ſtrangers bewailed, acquaintance pitied, their adverſaries boiled in all wrath; and all hope of life paſt: yet then was God with them, and they joyful; as with the man that cried, *Autin*, He is come.

4. Yea, thus doth God weaken fleſh, by diſſannulling the hope thereof; and makes his power known in fleſhlie weakneſſe: for he both ſecretlie upholds at preſent, and ſends help when all is paſt hope.

SERMON XXI.

Iſa. 9. 6, 7, 8. *For unto us a child is born, and unto us a ſon is given; and the Government ſhall be upon his ſhoulders.*

IN this Chapter he comforts the Church againſt all darkneſſe and deſolation, threatned in the ſeventh and eighth chapters; and that by promiſe of the *Meſſiah*: alluding to theſe calamities, that came both by *Tilgath*, *Pileazer*, 2 Kings 15. And that great *Salmanazer*, King of *Aſſiria*, where all *Iſrael* was led captive, 2 Kings 17. And thirdly, yet greater, when *Zenaucharib* came upon them, in the dayes of *Hezekiah*, with two hundred thouſand ſouldiers, and railed on the living God, even in that darkneſs, when they had no hope of ſafety. Then *Hezekiah* ſpred his letter before the Lord, and *Iſaiah* the Pro-

Prophet brought the meſſage of ſafetie, and that without the power of *Iſrael* or any man God would overcome; and ſo ſent his Angel, and ſlew one hundred fourſcore and fifty thouſand of the *Aſſirians* Armies: and here ſaith he, ſhall our deliverance be. He ſhewes, it ſhall not be by mans power, no more than that; For thou multiplied the Nations, that is of *Iſrael*; they had a greater Army than before, yet more afraid: but now they rejoyce as men in harveſt. He ſhewes the reaſon, for the yoke and burthen of the oppreſſor is removed, and that without the power of *Iſrael*, even as in the day of *Midian*; then,

A compariſon of theſe, every battel is with blood, but this ſhall be with conſuming fire; Thou haſt multiplied the Nations, but not increaſed the joy. *Jeruſalem* had again gathered ſtrength, yet behold, greater fear than before, 1 King. 19.

Firſt, for he never left afflicting, till he had waſted all their ſtrength, and put them paſt it; till they bowed down in humility and fear, and ſpred the letter before the Lord; then comes the Angel; ſo with us: So that,

It is not increaſing our ſtrength, wiſdom or any gift, that eaſeth or rejoyceth the heart indeed; but man walking in faith, fear and humility and love, ſhall be comforted in God.

Thus the *Philiſtins* and *Goliah*, and *David*, but ſtill worſe thereby; So the fool, Luk. 12. Jerem. 1[illegible]. *Let not the wiſe man rejoyce.*

1. For we are kept by the power of Faith unto Salvation.

2. It is the mourner that is comforted, not the joyful; yea, the poor that is inriched, and the rich ſent empty away; *Sowe in tears, and reap in joy.*

3. For hereby is the great power of God manifeſted.

1. Thus we ſee the World ſtill multiplies riches and wealth, but not joy increaſed: ſo we all ſtrive for this and that guilt, knowledge, righteouſneſſe, *&c.* And ſo we multiply our ſtrength and conceit of Power in man, as though he would overcome the King of *Ahaz*; yet this ſtill riſeth in man, but is the greateſt oppoſite to Faith of all things. 2. Happy is he that caſts down all, and ſpreads the heart before the Lord, who in himſelf trembles in every thing, and flies by faith

faith to God; the Angel ſhall come in time, and man ſhall overcome, as *Gideon* did, Judges 27. *God took from him all his ſtrength*; as,

1. All that were fearful, and all that lay down to drink; ſo with us.

1. He takes away Infidelity, which was fearful.

2. Earthlineſſe, and moves man to ſuffer, and then in that wearied and tyred eſtate, he gives victorie to *Gideon*. So that,

Mans victorie is obtained in weakneſſe of man by the power of God; and till God have taken from him that ſtrength and wiſdom whereby he ſtandeth, he never conquers: as *Paul*; *when I am weak, then am I ſtrong*; *of myſelf not able to think a good thought, but through his grace able to do all things.*

1. For fear and weakneſſe goes before faith, then faith follows; and if faith be preſerved, then man is ſafe: but if a man waxe ſtrong in conceit; then farewell faith and fear, and then hardneſſe comes.

All the whole Scripture workes to bring man down, that he might reſt in God, though he feel no ſtrength, though he feel no reaſon, though he be in darkneſſe; yet the promiſe in Chriſt dwells in all theſe.

2. For God is not in thunder and earthquake and winds, but in the ſoft, ſtill voice, and reſting heart of man in him.

1. But man hath witt and lives by it; will, and followes its power, and guardes; but all will fail: For where Infidelity is, or thoſe that went on in worldlineſſe, theſe were ſent back; for there was thirty two thouſand, but ten thouſand went: and of theſe all, but three hundred that kneeled down to drink.

So with us, moſt turn back from Chriſts battel through infidelity; and others that ſeem to follow Chriſt, moſt are ſubdued by the World; only a few content with preſent ſtate follow the Lord in Faith: For in the moſt things we do fear through diſtruſt, or elſe are ſtopped and caſt back through the love of eaſe that we overcome not, as in the day of *Midian*.

God ſends his ſpirit into tender and ſoft hearts, but all things elſe are dry; and then when the heart is refreſhed and ſtrengthened, he ſends his bleſſing in all he takes in hand.

To *Hezekiah* the ſign was, this year eat whatſoever groweth of it ſelf, and the next year *without ſowing*; So to us,

He feeds us of his own fulneſſe without any help of man or nature, and then enables man to be a huſband in the Church of

of Christ; and this shal be like joy in harvest-tide, Psal. 33.

These battels were with noise and tumbling in blood, but this by the feeling of Wrath and Indignation, which at last shal fall upon the power of Satan through the love of Christ, and consume them: *For unto us a Child is born.* Here is a Prophesie of Christ and his Kingdom and Government.

1. His Person is described unto us, with his Title and Office.

2. His Kingdom and manner thereof.

3. The cause, or fountain of all this zeal of Love unto us: here he shews the Proprietie and Right that believers have in Christ, and by this Union the Victore comes; So that,

Christ truely born to man, and living and ruling in the heart of man, and man subject to Christ, is the Food and Fountain of all good, Wisdom and Happinesse to man.

He is the Seed of the Woman that breaks the Serpents head, He is our Wisdom and Righteousnesse, and Peace and our Life; For all live through him, *Paul* through him was able to do all things, *He is the way, the Truth and the Life*, Joh. 14. *If you abide in Me, and my word abide in you, ask, and it shall be given you:* Christ is that Word of Faith by which all things are established and made; He is the Light and Life of Man; So that,

When the ministry of the Word is formed to the Image of Christ, and that Word lives in man, then enjoyes he all that good and freedom promised in that Word.

For look what Christ was, and did actually and bodily in the World, that he is, and doth spiritually in the heart of man: He came by the will and promise of the Father, he was born, not of the will of the flesh; He wrought miracles to the believing man, so in us; gives sight to the blind; He taught and made known the Will, Love, and Purpose of the Father to the World: So in us; He was subject to live in love, so in us; He suffered freely, so us he enables and makes conquerors.

So it is plain, that the birth of Christ is the beginning and Fountain of mans happinesse and freedom; and the Life of Christ with the Father, the life of happinesse; and the Death of Christ, the accomplishment of mans blessednesse and victorie.

See then, how all the whole truth of God begins and ends in one. That which was promised to *Adam*, and *Abraham*, is Prophesied of: Here is born in time, and sent to everie believer,

therefore, all our running about conceits, buildings and thoughts, and imaginations, and inventions, are but vain blasts; for here is all that is substantial.

But who hath believed our report, may Christ say; for, First, We hear of Christ born, baptized, persecuted and crucified, &c.

But not to us, nay, we know this Christ after the flesh, we think well of him, and love the thoughts of him; but not born to us:

Nay, we frame a Christ, and seem to worship him, but not given to us; nay, we have a conceit that he hath done all for us, but not born in us; we defend him, and plead for him, we dispute of him, we talk of him, we read of him; but not born to us.

This teacheth, that Christ was promised of God, and sent in fulness of time, and then his spirit sent into the hearts of men.

So there is a waiting for the promise under the Law; but in the fulness of time he shal be born and given.

For he came, when man was out of hope; for there was nothing but vexation under the *Maccabees*, and the *Romans*, and then came a deliverer, and so to all men; When *Sarah* was past age, and without hope, then *Isaac* is born.

So, when thou art past hope, and sees no Reason, then shall Christ be born to thee, for that is the fulness of time, and till then, the fulness of time is not come: And we see that Christ is nothing to man, till he be born in man, that the living Word of the Father live and rule in him beyond all Reason and Imagination of flesh: For no Reason can be given of Christ to be born of a Virgin; nor that man should believe life in death, or a guilty man to be delivered.

A Son is born; Here is the promise of a *Messiah*, and this already accomplished, both visibly to the World, and spiritually to believers; So that,

No power of the adversary or flesh is able to make void the Word of Truth, and Promise, nor shake the heart of man; stayed thereon by Faith.

As *Abraham* believed the Word against plain reason.

So the Promise of *Canaan*, *Pharaoh* on the one side, and enemies in the way, and fourtie Kings in *Canaan* resisted; yet thither they must. Heaven and Earth must passe away, but not that Word of Truth.

1. For this purity of Faith, under the Crosse, when all fights against it, yet it stands. 2. By

2. By this, God is magnified, and man hath assurance of rest therein; as when man believes Gods truth, though never so unlike; God preserves that man; For can any man stay a shower of Rain; take heed of fighting against God.

3. Be subject and stay here, though thou see no likely-hood, not striving what thou would have, but waiting what and when God will do his Will.

4. Here is the stay of believers, though they see no rest, yet they wait on God, and know, that in fulnesse of time the Child shall be born.

5. But though we have a sure word, we are lothe to stay the fulnesse of time, but now man would be comforted, and then eased; but thou must be more weak, thy Wisdom and Righteousnesse must be troden down, that nothing but God and his Truth may live in thee.

A Son born; Some will have this meant of *Hezekiah*, or *Isaiah*; but it agrees not with the Text, but only of Christ the Word of the Father, which took our nature, that he might redeem us; and let us see the subjection and losse of all to way of freedom: These two natures joyned in Christ by an Hypostatical Union, made a perfect Christ, as flesh and spirit makes in *Moria* a Christian; these not by confounding their natures, but by right ordering of both, yet remain distinct; the power of the God-head shining through the Man-hood, Ordering and Ruling, and Guiding in subjection to the Fathers Will. So in us,

Religion or Christ born in man, is not the confounding of nature in man, as with most beginning in the Spirit, but ending in the flesh; as, First,

In our glorious notions not rising from Christ, stirring up our present passions onlie flesh.

Mans freedom is not helped by flesh at all, but subjection onlie. Manie Sons born to man, but *Ishmaels* or *Esaus*; few have Christ formed or born in them.

The government is upon his shoulders. That is, the whole Rule whereby his Kingdom is ordered, is in him onlie, Joh. 5. *The Father hath given all government to the Son*; So that,

The whole power of governing and guiding man, rests in Jesus Christ, and is enjoyed by Faith in him.

All power is given to me both in Heaven and Earth, to him belongs dominion power and glorie.

1. For why he is King and Head of the Church.
2. By him only the power of Satan is ſubdued.
3. He is the corner-ſtone of all buildings.

Now his povver is not of the fleſh, for that vvas kept vveak in him, and at laſt ſo dyeth in us; His Kingdom is not of this World, but Righteouſneſſe, Peace and Joy in the Holy Ghoſt, Rom. 14. *By righteouſneſſe of Faith and righteouſneſſe of Love*: as peace in the heart, with ſubjection under the Croſſe, joy in aſſurance of the love; and joy in tribulation.

But moſt are not governed by Chriſt, but by their own Witt, Will, World and Fleſh.

Where then is the power of man, whereby he thinks to obtain life? It remains in Chriſt, onlie enjoyed by Faith from day to day; elſe how doth Chriſt rule?

But moſt will have the government upon their own ſhoulders: He rules all by the Word of Truth, Pſal. 45. *His Scepter is a right Scepter*, his Word returns not in vain, he bears up all by his mighty Word.

He ſhall be called wonderful. Here is his title and of admiration, and to be referred to all his Wonders in his Wiſdom and Counſel, in his Power, Love, and Peace; So that,

So the way of Chriſt in bringing man back from death to life, is a wonderful way unknown to the World and Fleſh; only known by Chriſt in the Word of Truth, Iſa. 55.

1. *My waves are not your wayes*, but look how far it is a wonderful way, that he perſcribes in Matth. 16. *To denie our ſelves, to take up his croſſe*, loſe our life; It is called the myſtery of the Kingdom, for Geneſis 3. He ordained that man ſhould never by that way of the fleſh enter into life, but by another way that kills the fleſh.

2. The way of Chriſt is oppoſite to the way of the World, that his glorie may appear: For *Iſrael*, by want of Faith, ſtood in fear of the Armie of the *Philiſtins*, but *Jonathan* and his Armour-bearer only diſcomfited by Faith, a wonderful power of God.

3. Thus God makes himſelf known in the earth by his great wonderful works; now Chriſts way is wonderful, not only in his birth in earth without a Father, in Heaven without a Mother; but alſo in his miracles which were great: As in diſputing at twelve years old, and faſting fourtie dayes; but alſo in his miniſtry, that a ſilly man oppoſing the whole Hirarchie of the *Phariſees* and

Jews

Jews, yet ſpake with authority to the ſubduing of all, ſo in his Apoſtles for the wonderful evidence of the Truth, doth for the preſent, daſh all contrary power, though afterward it riſe again: He is alſo wonderful in the adminiſtration of his Kingdom, as he came to give us light, that ſat in darkneſſe and obſcuritie.

1. To give Life, and yet he dyed himſelf; and in Reaſon, was overcome in death, but that Faith believed the Reſurrection.

2. To make us Rich, and yet he himſelf Poor.

3. To make us free, and himſelf bound.

4. To comfort us, and yet he himſelf cryed out for comfort, *My God, my God, why haſt thou forſaken me*; It muſt needs be ſome wonderful way that Chriſt hath to worke a Redemption for me, and this by an unſpeakable power and love, which is ſeen in all mans ſtraits; as in prayer and affliction, temptation and death: as,

1. Man cryes and praves to be eaſed like *Paul* for a prick in the fleſh, God hears by a ſecret power, and grace and faith in *Paul*.

2. In affliction he layes Load, and yet preſerves by feeling the Fathers love.

3. In temptations juſtifies, and yet we feel no killing of the fleſh.

4. Death comes, and yet we live in him.

1. Away then with that reaſonable Religion, Chriſts way is above, that man hath a readie way of Religion to do well, and know much, and ſo hath an opinion in fleſh, but not a ſtay to the Soul; alſo, a reaſon of love, as his neighbour and friends, but no reaſon to love Enemies: It muſt be a wonderful power of Chriſt that muſt ſeperate man from himſelf in reaſon; it were likeſt that man ſhould ſpeed beſt that comes righteous to him, but not ſo he that comes a ſinner.

2. We ſee then the neceſſitie of Faith and the nature of it, that it is not a reaſonable perſwaſion, but a powerful cleaving to Chriſt; and no dealing with God but by Faith: for Reaſon can make nothing of the wayes of Chriſt.

3. Marvel then not though the World cannot away with it, the Wiſdom of the World counts it fooliſhneſſe, but Faith knows that Reaſon is a fooliſh counſeller; this is another title and propertie, or declaration of the Wiſdom of the Father that was with him; he is the Counſeller, the Prophet of the Church, to

teach it Wiſdom, and guide it in the way of peace.

So that the Fountain of all wiſdom and counſel is in God, and none wiſe in matter of Religion and God, but they that are wiſe in, and truly know Chriſt.

In him are hid all the treaſures of wiſdom and knowledge, which are conveyed unto man as he believes and waits; for he is made of God to us wiſdom and righteouſneſſe, &c.

If any obey my will, he ſhall know, whether this Doctrine be of God?

1. *For he was in the boſom of the Father, and ſent out to comſel and adviſe deceived man to turn to God again.*

2. Man is blind, even the wiſeſt of the World; and the croſſe of Chriſt is their greateſt miſery; for it is fooliſhneſſe to them; and they cannot approve it; but the World thinks not ſo: for, who are counted ſo wiſe as the children of this World, who fight againſt God.

1. So God hath ſhewed the way to proſper, that is to believe, truſt and obey; but the wicked ſay not, but cark, care, and oppreſſe: but the way of life, is a denial and loſſe of life and will: But they ſay, Save life and will; for man will either find a way of his own, or help God in his way.

2. Some are wiſe above the Goſpel and Chriſt, and will needs ſee into Gods Secrets with their fleſhlie eyes; as *Arminius*, who will needs ſet rules and laws to God, which neither *Arminian* or witty man can do; and it is the very quinteſſence of witt that under-propps man, and this more croſſeth faith than any thing: the greateſt Contemplatives, the greateſt Idolaters; ſaith *Luther*.

3. How lothe is man to be a fool, but he would appear to be ſomewhat: how he ſtrains his Wit, and vents his conceits, that he may appear to know; Such a one knows more from curious ſearching and bateing his brains; than from Chriſt in the heart. There is two Counſellers to man.

1. Satan adviſeth the Worldings to care and deceive, and the Wanton, to follow his pleaſure; the Drunkard, his pots; the Hypocrite, his righteouſneſſe: yea, as an Angel of light he ſhines, as a falſe light to puff up himſelf.

2. But Chriſt counſelleth otherwiſe.

1. To forſake the World and all.

2. To believe in him alone.

3. To love him.

4. To

4. To love one another. Wiſdom without Chriſt can do nothing, but fill the heads, and that with conceits and opinions; but he is wiſe that is counſelled by Chriſt, yet attending on him in that blindneſſe of his Soul by faith, he ſhal be enlightned and know the will and ſecrets of the Lord, but man will needs know theſe before the time.

An Expoſition of ſome Verſes of the fifth Chapter of Matthew, the Quality and Diſpoſition of thoſe that are Bleſſed.

Bleſſed are the poor in Spirit, conſiſting in what ſtate.

1. The qualitie, is *poor in Spirit*; that is, whoſe Spirits have nothing to reſt on, nor comfort in it; but worn out of all hope and ſtay in the fleſh, is deſtitute of all help; but waits onlie on relief on God: So that,

He only, whoſe heart is purged by the Word from all ſtayes and hopes in the fleſh, is truly a Subject of mercy, and ſhall be enriched; and the only Gueſt at his Supper.

So the Prodigal, we ſee the poor receives the Goſpel; the full ſtomack lotheth the honney-comb, Iſa. 66. *To him will I look that is of a contrite heart and humble ſpirit*, Iſa. 55. *He that hath no money, come and buy.*

Poor, blind, miſerable and naked; but on the contrary, as the Elder-brother, all is mine, I am rich enough: *So not many rich, not many mighty*, &c. *but poor.*

A ſmall thing is welcome to a poor man, when the rich deſpiſeth great gifts: now the poor man is naked, nothing to cover him; famiſhed, nothing to fill his belly, as the Prodigal was, unable to help himſelf; and thence hopes for help.

Rich and full hearts have no room for Chriſt, when man conceits of ſome quality in himſelf, and whereby he hopes. The cauſe why we are not helped is, becauſe we are not poor enough.

See the bounty of God, who is ready to help the needful; the miſery of poor in the world that find no help, is, becauſe they ſeek it in the World.

Bleſſed are they that mourn. Here is the ſecond ſort of bleſſed men, not the merry *Phariſee*, but the mourning humble and dejected men: this follows the former, like an Orphan deſtitute, poor, none to help, mourns: So that,

So that, he that mourns and weeps in himself, and finds no comfort in himself, or the World; he rests in God by Faith, but shal be comforted in Gods time.

God looks to him that is of a humble Spirit, as *Higar* sitting and weeping at the Well, because she was comforted. In the Law they brought sacrifice to the door of the tabernacle, and there wept and mourned till the atonement came, Psal. 102. *They that go forth weeping shall return rejoycing.*

For this argues a repenting heart, and forethinking of the time mispent, therefore the Kingdom of God is come near; These men reverence the World and themselves, and finding no hope thereby, crye and weep for help; for these hearts lye open for comfort, when the light merrie hearts despise God and promise.

1. This is not a mourning for losse or crosse.

2. Nor a howling because of misserie only.

3. Nor desperate as *Judas*, but a sight or sensible beholding of guilt and weakness, and time mispent condemning himself.

2. A burthen lying on, and seeing no means to recover.

3. With strong cryes for mercie and pardon, but most are far from this; for fulness hath made us merrie, everie man rejoycing in his portion; First, the Worlding is merrie in his thriveing.

2. The wanton in his pleasure and lust, the Hypocrite in his conceited Righteousnesse: Now, we all go forth rejoycing, and come in weeping; and believers often overtaken with this, that is, in a fond light merrie without sense of themselves; sometimes resting securely, because they think God will come, but mourns not; sometimes lifted up with a conceit of what the Spirit enjoyes not.

But happie he that sits mourning like a turtle-dove after his God, and never merrie without him; so he shal be comforted: This is reserved in Gods time and hand, wherein see the impatience of weakling; who, because he comes not now, are readie to cast off all: and others, who will needs appoint the time, and lothe to stay the fulnesse thereof: And this God will do according to his own wil & not thine limiting God: destroyeth and crosseth Faith; there must be a going forth of thy self, weeping that thou hast so long fought against God, and returning a

to

to God, who will meet thee with joy and gladneſſe; that *thou haſt found him whom thy Soul loves*, but it muſt be as in Canticles.

When thou haſt left expectation thereof, we all deſire to know that God loves us, thence believe, that he doth love us.

Bleſſed are the meek; This is oppoſed to the pride of the *Phariſees*, who are lift up above others.

1. But lowly and meek minded men, who are humble and lowlie in themſelves, are the only happie men. Iſa. 66. *with ſuch God dwells*. They are Gods Saints, as the *Publican*, and he that humbles himſelf is fitted for all eſtates, his mind framed to all; not ſeeking to bring things to his mind, but things are brought to his mind.

2. He onlie is capable and lives by mercie, that hath no good thought of himſelf. this is not a ſoftneſſe of nature, and freting within, nor a Phariſaical hanging down the head, nor lurking quiet, like a dog under a cudgel; But a ſimple and true underſtanding of himſelf. his weakneſſe and vileneſſe, and ſo adjudging of himſelf, and juſtifying others.

This reproves that high minded pride and conceit of our own, yea, becauſe we think baſely of others; thence we have a good conceit of our ſelves: This is not ſimple plain dealing, but the moſt quiet way is, when a man is kept low in himſelf, and ſtill exalted in God. hereby nothing happens; but he ſees he hath deſerved it, he juſtifies God in all his wayes.

He ſhall inherit the earth. That is, the good of all bleſſings, and be bleſſed in all his wayes and creatures on earth, for his mind hath no further reach, and ſo he is content with any eſtate: again proud minded, who enjoy no good in any thing, their mind is ſtill above their eſtate, and they ſtill in want, and they that are lifted up in all they enjoy, are like beggers on horſeback. The way of proſperitie is, when the mind is low, for then it is out of Satans reach; as Chriſt was by ſuffering, as a Lamb overcame all.

Bleſſed are they that hunger and thirſt. Hence the mind feeling a want and hungering after Righteouſneſſe in Chriſt, is bleſſed, and ſhall be ſatisfied, *Iſa.* 55. *Pſal.* 63. Which hunger is,

1. A panting of the ſtomack for want of moiſture.

2. A

2. A desire of food above all.

3. A longing and fainting till he be satisfied, and how sweet is Christ to him; This Righteousnesse is.

1. Of Faith.

2. Inward rectitude.

3. Outward holinesse, that so he may be one with Christ in the Covenant of love, unitie of Will, and life of Christ, to the glory of the Father.

But we all faint after the World, nothing can satisfie; these men are never satisfied, but the other shall be satisfied; he shall have an hundred fold here, &c. Jam. 4. 5. *They ask me, and obtain not, because it is to spend on lusts: wait, thou hungriest, and in his time he will come, and that shortly, when thou art separated from all other:* Thy Soul can be satisfied with no other; thus like a loving Wife, longing after her husbands coming home.

Blessed are the merciful. Here is another sort of blessed men, that is, whose hearts are brought down; that out of sense of their own misery and weaknesse, sin and rebellion; they become tender hearted men, and pitiful and merciful to others that are in any strait: So that,

Tender hearted men are blessed men, and fit for Gods mercy, Psal. 41. *Blessed is the man that considereth the poor and needy.* Psal. 112. *A good man is merciful and lendeth.* Isa. 57 1. *Merciful men are taken away from the evil to come; I was an hungry, and ye gave me meat,* Mat. 25. 42. And Christ so pitied poor, blind and lame, desolate men; and was ever ready to help, that he might draw all men to depend on mercy.

For he whose heart dwells in love, dwells in God; in nothing do we more resemble Christ, who was ever disposed thereunto; even when his Disciples would have hindred him; See what this is.

1. There may be liberality out of pride, and yet no love, 1 Cor. 15.

2. There may be a tender and open nature, and yet no mercy.

But this not a tender hearted disposition from nature, but from a true sight of our own vileness and unworthinesse and sense of Gods mercy in Christ, sensible of others miseries and willingnesse and readinesse to help, according to our power, with-

without pinching, grudging, or baſe reſpect: ſuch is Gods and Chriſts love to us.

1. The ground, Gods mercie by Faith, breaking the heart and working Life in us.

2. The nature is pitiful, free, open-hearted, helpful.

3. The object is Want, Miſerie, Wrong, Injury, Woe.

Then woe to mercieleſſe worldings, who are ſenſible of no mans miſerie but their own, as a hard-hearted uſerer; a cloſſe-fiſted niggard, grinding Land-lord: yea, mercieleſs, who, with *Judas* grudge at parting with any thing, and though they profeſſe kindneſſe, yet when need comes, hearts and purſes pinch together.

See that heartleſſe ſhew of Love and Faith without the power thereof, when it comes to tryal, that when it comes to parte it and *Mammon*, that was never parted; it goes to the quick: as if a man ſhould part with life and all; and hence ſo manie excuſes; as I have not, now I have a charge, *&c.* When, if a man would forbear idle expences and his ſurfeting, it would provide for all the poor in a Paroch.

Obiect. They are all lazie people.

Anſw. It is for want of thy education but maintenance is love.

Thus we ſee Chriſt is full of talking, believing men, and worldly knowledge; everie man full of opinions and high thoughts, but no love. This Religion is in vain; yea, moſt men love all men till they grow poor, but then caſts him off, like thoſe, Luke 5. *That called rich friends*, &c. So we lend, give and help thoſe that need not, but to further their covetouſneſſe; but from poor, turn away.

But man hath ſuch love for himſelf, that he hath none for others, but *Paul* bids, *put on bowels of mercie and tenderneſſe*, &c.

1. Conſider the eſtates of others, and put ours in their caſe.

2. Gods mercie to thee, thou rich, and they poor.

3. That thou ſhalt never be poorer for it; and that thou ſhalt obtain mercie both of God and man, not for this; but the word is ſuch. So that,

Gods mercie and goodneſſe ſhall not be a wanting, and mans heart ſhall be open towards merciful men, and they ſhall not want; Pſal. 37. *I never ſaw the rigtehous forſaken*; That is, merciful men.

1. For the hearts of all men do bleſſe them.

2. They

2. They live in ſenſe of miſerie and weakneſſe, and ſo ſenſible of mercie, but moſt men live of and by themſelves, and find no need of mercie, and ſo mercie is ſhut againſt them.

3. Happie he that waits ſtill for this, it cannot be wanting, for theſe judge themſelves, and juſtifie God.

4. Suffer all things patiently.

5. And are open-hearted to pray to God, and ſhew mercie to others.

Bleſſed are the pure in heart. Theſe are oppoſed to the Hypocriſie of the *Phariſees*, which under ſhew of Religion, reſerved to themſelves rotten hearts and the World therein, which ſo muſled their mindes, that they ſaw nothing: Puritie is a metaphor taken from neatter mettal, *&c.* Which it not mingled with any filth, but clear from the Fountain; So we ſay, Pure water like gold, and that is ſeperated from all other things, and is ſimple; So that,

Poor and ſimple minded men, who walk in ſimplicitie of Religion, is bleſſed therein, James 3. 1. Wiſdom from above is, Firſt, pure, then peaceable, that is the ſeed in good ground, that is, good honeſt and ſimple hearts, 1. Joh. 3. *He that hath this hope purgeth himſelf as he is pure*, for the heart joyned, or mixed with any other thing, mars it.

2. This was *Adams* ſimplicitie that is joyned to God onlie, which puritie is a mind cleaving to nothing but God only, and ſimple truth, like a wife to her huſband, expecting nothing but what he is.

3. Intention upright, though occaſion failing, there is a puritie Legal, and Evengelical, the one is in Rules, the other in Faith and Love; ſingling out the heart to Chriſt onlie: the heart is pure, when it is not mingled with its own deſires and luſts, and the pure Faith believeth God without this or that, a pure love without condition, or end.

4. A pure zeal for God onlie. Away then with all gliſtring Religion, to cover rotten hearts with.

But we deal not ſimply in any thing, but have ſelf-reſpects and ſeekings, ſeeking our ſelves; for we deal not ſimply in any thing. The pure heart then is he that ſees that iniquitie in himſelf; that he lothes himſelf; and ſo is purged by the Laver of Regeneration.

They

They ſhall ſee God. This is not by curious comprehenſion, but by ſimple believing; that is, that God would ſhew himſelf in mercie, love and wiſdom to them; So that,

The poor and ſimple believing heart trulie underſtands the way of God, and ſees him in his goodneſſe; and God reveals Secrets to them that fear him, and to none elſe; *Pſal.* 25.

1. None hath ſeen God but he, none knows the Father but the Son, and he to whom the Son will reveal him, *Pſal.* 36. *In his light we ſhall ſee light, for ſelf-knowledge and luſt blinds the moſt of all.* 1 Cor. 8. *He that thinks he knows ſomething, knows nothing at all; he that will become wiſe, muſt become a fool: God chooſeth fools.*

2. If the mind cleave, or look at any thing elſe, it draws a vail that it ſees nothing. There are ſome that imagine a ſhape, and ſo ſeem to ſee blindly, attending in faith upon them; the light ſhines.

Thus we are all full of knowledge and falſe light, but have not pure hearts; we muſt be wiſe, as Serpents; and innocent as Doves. For, if man ſee God by Faith; he truſts, loves and fears, and is ſubject to him; all knowledge elſe, leaves a man where he was, ſave this; it lifts him up againſt God.

See the way how man is blinded, he hath a ſelf-deſire of his own good, overruling, which ſets witts a working to find that good under the Sun. This bears off God, and ſo lights hold of Religion; and ſo ſtrains all his power to comprehend this God and good in him, and becomes a Maſter; and ſo rules and orders it, according as he thinks it may beſt make for his good, not knowing what it is to receive freely, and live by faith. Give me then a pure heart, and a ſimple believing mind; for thats worth all knowledge: without this, all knowledge elſe leaves man, that he dare not truſt, nor love that thing which he ſees: Yet, this is all that he hunts after, rather to know after the fleſh, than to believe by faith.

Bleſſed are the Peace-makers: Oppoſed againſt the *Phariſees* buſie pride, and judging others: Yea, Chriſt could not be quiet in life for them: So that,

Chriſts Religion is a peaceable Religion, and makes men peaceable, James 3. *Wiſdom from above is pure and peaceable.*

1. For it pulls down pride.

2. It ſets man at work with himſelf, and none elſe.

3. It

3. It layes low the World, which ſets all at ſtrife; yet this quiets all.

1. Yea, though not of the ſame opinion, yet peaceable.

2. Though not familiar, yet peaceable.

1. This is againſt that Religion, thats nothing but buſie quarrelling for victorie in this or that opinion; and that only in oppoſition to Church, ſtriving about Chriſts coat.

2. Theſe that are buſie with others, not themſelves; that ſtarts quarrels, and ſuits for trifles.

3. Religion is not againſt peace, but for the peace of a Land.

4. They are at enmity with none, but themſelves; yet bold and ſtout in Chriſts cauſe, as Martyrs.

5. Decay of Religion is the cauſe of all contention; walk peaceablie, and meddle with thy ſelf.

Seek peace, and prevent variance; and loſe any thing rather than peace.

SERMON XXII.

1 Sam. Chap. 15. Ver. 13. *And Samuel came unto Saul, and Saul ſaid unto him; Bleſſed be thou of the Lord, I have,* &c.

THis Chapter declares Gods dealing with *Saul*, for his double dealing in the matter of *Amaleck*: Theſe *Amalakites* were thoſe enemies which firſt withſtood the paſſage of *Iſrael* at Mount *Seir*, as they paſſed towards *Canaan*; againſt whom, *Moſes* and *Aaron* and *Joſhua* warred, who would have driven *Iſrael* back again into *Egypt*; againſt whom the Lord threatned that he would deſtroy them from off the earth, and have War with *Amalek*, from generation to generation, Exod. 17. 14. To thoſe the Lord ſends *Saul* to deſtroy them; and he dealeth haltingly therein, and for that is cut off. Further note, that theſe *Amalakites* were of the ſeed of *Eſau*: For *Amaleck* was the Son of *Elyphaz*, *Eſau*'s eldeſt Son, which he had by a concubine, Gen. 36. So that they were the *Edomites*, who were ſtill enemies to *Iſrael*. Here is *Eſau* againſt *Jacob* ſtill, thatis, the of-ſpring of the fleſh hated of God, hunting after the world; So that,

Such and ſo are the corrupt will, & fleſhlie luſts of man; like theſe *Amalakites*

Amalekites; born of the flesh, hated of God, and forsaken; hunting after World, fighting against the spirit of man; heir of the Promise, and hindering in the way towards the Lord of rest. Nay, and when they were to enter into *Canaan*, they stopped the way; and after, when they were entred, they disturbed *Israels* peace, as here; So that,

Those enemies must be subdued and routed out, before man can have any rest in the Land of the living, 1 Pet. 2. *Fight against the Soul.* Gal. 5. *War against the spirit.* These have fleshlie reason for their kingly will, and affections for their Captains.

1. These like *Amalick*, one while seeks comfort to the flesh; cannot abide to want.

2. Sometimes to deny God through carnal reason; nay, in believers, when we should walk with God in assurance of Faith and subjection of love; then starts up some fleshly power or other, either a man hath some worldly power to follow, or some fleshlie will to stick to; or quietnesse, ease and peace to preserve; or, something that he dotes on, and follows not God according to the Covenant.

1. This shews that we have not rest in our God only; because the Sons of *Esau*: the *Edomites* yet remain in our Land, and oppresse the way of God and of Christ; And why not peace in thy heart? because the *Amalakites* yet live in thy heart, enemies within thee: Thou sighs without, with this want and that wrong, this inconveniencie and distrust, that do daily vex thee. For take away these, and rest will come in all losses and crosses. O that man would once war against himself to destroy those enemies! Thou art busie against every body but thy self, when thou should be against no body but thy self, or else against something else; as avoiding this or that: Nay, slay thy self and take up these, and so shalt thou have peace; but these must be destroyed without any reserving.

1. If it first draw from the Covenant and Faith in Christ.
2. If it strengthen thy own will.
3. If it make flesh wanton, and so harden the heart, kill it.

Nay, Christ will destroy that kingly reason, which will need fight against God and all his people: And that when God hath said, *Israel* shall rest; *Amalakites* saith no. So this turns the truth of God into a lye.

We see then that the Church need not fear her Enemies, for

for God will roote them out of the earth, and have continual War with them that withſtand his Truth and Covenant; ſo that while thou ſticks to him thou art ſafe: nay, and he will warr with the ſeed of the fleſh in man. Doth he war againſt luſt, and will dally by his word? Nay, God is, and will be an enemy thereto; for the Law condemns it to death, and the Goſpel is the Executioner of the Law, and kills it in the heart of man; but if man will ſpare theſe, God will deſtroy man with them, for they muſt be deſtroyed, do thou what thou can to ſave them; for all fleſh is graſſe, and thou thinks to preſerve them, yet they muſt down, or elſe *Iſrael* and *Saul* himſelf muſt periſh.

But the power whereby thou ſeeſt, that is *Moſes*, praying and crying to God, gave them one blow; and then at laſt *Joshua*, even *Jeſus*, the Captain of Faith, hewed them in pieces: So that the power is,

1. Prayer.

2. Faith waiting on God, when the heart is turned to pray; then victorie, but not by the power of *Iſrael*, nor ſword of *Saul*, but by Gods grace and arme, *verſ* 7. 13.

Bleſſed be thou of the Lord, I have performed the Commandments of the Lord. Now when *Samuel* came to ſee what *Saul* had done, and to make known what God had determined: *Saul* begins to juſtifie himſelf, though he knew himſelf guiltie; and to keep peace within and approbation without; So that,

So it is with all naturally, that when God finds out man by the light of his Truth, that man labours naturally to juſtifie himſelf, and to cover his guilt, though to his deſtruction, rather than to confeſſe, that he may have mercy.

So to *Adam*; ſo the *Phariſees* and the *Lawyer* willing to juſtifie themſelves.

1. For there is no power in nature to condemn it ſelf.

2. Fleſh cannot be; but it muſt needs have hold of ſomething.

3. And the Soul muſt have ſomething to uphold, for the natural of iniquity is in every one: We all deſire approbation. Thus all the World is buſie in ſewing fig-leaves to hide their own guilt.

And this ſtops the courſe of Faith and Prayer, every one labours ſtill to make good what he doth get; peace within, approbation of others: Yet this approbation we all deſire; and ſo make beſt of the worſt, if we may keep credit.

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Hence ſo manie excuſes as here in *Saul*, when we ſeem to condemn our ſelves, then we juſtifie our ſelves; and hope, becauſe of our confeſſion to find mercie. It is a great point of ſimplicity to do good, and not to have an eye to it; but ſtill here ariſeth a thought of being ſomething, becauſe of that; everie one is approving of the good, but thinks none of the evil in themſelves, and ſo imagins a power in themſelves, which deſtroy Faith.

It is but a poor comfort that man gets by his obedience to the Law; nay, God will find out manie a blaiting Luſt, and Iniquitie in thy heart, as hereafter.

What meaneth then: Here *Samuel* diſcovers his Hypocriſie, for he diſcovers, wherein he had failed; So that,

When man hath juſtified himſelf, and hid himſelf in the depth of his own counſel, yet there remains in man a Legion of Rebellion, which hinders his peace, and which God will find out in the end; as to *Adam*, and the Young Man, and the Rich Fool.

1. For mans pride ariſeth from ignorance in himſelf.

2. *Adam* ſlips over theſe eaſily, and with little notice.

3. After Faith, and a deſire to obey God, yet there remains a rebellious fleſh, and eaſe, and peace, which he would preſerve.

Thus we all keep up a conceit of our ſelves; but then what means this following of the World, this envie, hatred, theſe wringings and pinchings, and covetouſneſſe?

What means then *Saul* ſeeking to juſtifie himſelf?

Samuel diſcovers his Hypocriſie; And that by bringing before him the ſpoil that he had reſerved underneath, and as in *Saul*, ſo in us; *Saul* had done ſomething, but there reſted a whole herd to be deſtroyed; So that,

When a man hath taſted of Gods love and mercie, and it may be hath inclined to do Gods will, yet there is a troup of rebellious luſts and affections underneath, which both darkens the light of Faith, and keeps mans Soul in bondage; and either they or we muſt be deſtroyed.

Thus to the young man, *Matth.* 19. The rich fool, and *Adam*.

1. For all men, like *Iſrael*, think they ſhould have reſt, ſo ſoon as they are paſſed the Red-Sea; when, alace, there are bitter waters to drink; hunger and thirſt to be endured, and the *Amalakites* to be ſlain.

Here is the daily exerciſe and power of Faith and of Chriſt

in man, in ſubduing theſe enemies under foot, to the perfecting of our freedom, and eſtabliſhing everlaſting Righteouſneſſe.

That man daily feeling theſe Rebells within him, may ſee his Weakneſſe and Rebellion, and may flee daily from himſelf to God for victorie: For he that partakes of Chriſts death once through Faith to his Redemption, by the power of the ſame death, dyes daily; that ſo he may live into God.

Thus deal Hypocrites, when looking upon their own righteouſneſſe, grow high minded, and ſtrongly preſumptuous, not feeling theſe baſe filthly luſts but lye underneath; nay, thus we imagine to our ſelves an opinion more by a thouſand times, than we enjoy indeed: Thus are thoſe deceived, who taſting ſome ſweetneſſe of Faith and Gods love, ſit down and think all things is done, and Heaven obtained, when indeed they then ſhrink from God, and themſelves too; and then ariſe a Legion of Luſts that are unkilled.

There is then a beginning of ſtedfaſtneſſe in going on in Religion, theſe beginnings may utterly fail where the others follows not; there is a believing to Righteouſneſſe, but there muſt be a believing by the ſame faith, and a daily feeding on Gods goodneſſe and truth.

1. And hereby appears how apt man is to flatter himſelf without cauſe, thinking all is well, when it is nothing ſo; When the Prophet comes, and by the Word of Truth divides betwixt the marrow and the bone: For thou ſayeſt, Thou believeſt God and thy confidence is in Chriſt, and that he is, and will be a Father unto thee; but what means the leaning to, and looking at the works of thy hand, or qualitie of heart, and increaſe of confidence thereby: Why then is there ſuch ſeeking for, and truſting to thine own power? why art thou then ſo vexed for want, joy, peace and fulneſſe? Why then doſt thou ſo dote upon the World? ſo lifted up in fulneſſe, and caſt down in want? Thou ſayeſt, Thou loves God and Chriſt, and his Word; what means then this ſelf-love? wherein thou haſt alwayes a ſelf aim?

2. This caſting off Chriſt, and ſeeking eaſe in the fleſh: What means then this little reſpect to the Goſpel, and ſo careful for all things elſe?

3. What means this cenſuring and judging and condemning others,

thers, this opening their ſhame, and this preying into their faults; this back-bitting and inſulting, this hardneſſe of heart, and unmercifulneſſe to them in want? this pinching and grudging, and grinding their faces; this contention and unwillingneſſe to forgive? Thou ſayeſt, thou hateſt the World, Sin and Luſt; but, why then is thy willing ſerving of it, and this rejoycing in it, and mourning for want, and this total imployment about it; and theſe burning luſts, and fierie malice? Thou ſayeſt, Thou wilt ſuffer any thing for Chriſt, as *Peter*; but, what meaneth then thy ſwearing and fore-ſwearing, for theſe great vexations, for theſe earthly croſſes, and this fear of loſſe, and danger of Death? So that it is not as we imagine, when the Word of Truth comes.

O! that men would cleave to this Word of Truth in Spirit, it would either hew *Agag* in pieces, or elſe *Saul* ſhould be cut off thereby.

O! that we lived daily in the true underſtanding of our ſelves, this would deſtroy vain glory and pride: We think becauſe we have now a good motion, and then a ſweet joy, and feeling, that God muſt needs love for theſe; but we ſee not the lowing and roaring rebellions of the heart that fight againſt Chriſt.

And thus moſt men deal with *Saul*, by halfs in Religion, becauſe they begin to look with fleſh at the conqueſt that they have gotten, when thouſands are behind, verſe 15. *We have brought them from the Amalekits.* Here *Saul* again excuſeth himſelf, and pleads their intent to offer Sacrifice, as afterward, verſe 21. So that,

So thus in all men not mortified throug Faith, would ſtill have both Joy and Faith, and a Will and Word of his own.

So with *Adam*, ſo with *Peter*; He would have had eaſe in the fleſh, and Chriſts companie too, ſo the young man, *Matth.* 19. ſee all unmortified.

For, till by the power of God in the croſſe, the fleſh be ſubdued; it ſeeks to live as well as the ſpirit, and ſave it ſelf: For there is a ſelf-confidence, a wiſdom and a love; which would turn all to its own advantage, which indeed ſhould know of effect nothing at all, and ſo draws the mind after it.

Thus, we dally with God in the way of Faith, by ſparing things that are profitable pleaſures.

And thus man excuſeth this, or this: I do to follow the World that I may be better fitted to ſerve God, and to do good to others; and ſo it appears that it is the end indeed; nay, thus we diſſemble with God: For when we ſay, We would live in freedom and joy; that in that joy we might better praiſe God our maker: but the end indeed, is for the good and eaſe of our ſelves, and the fleſh eſpecially, in things that perfect our eaſe and peace; and though the mind be thereby inſnared, we yet deal eaſily with it, and thus we ſtill reſerve our fat things, and deal favourably with them, and theſe are our greateſt enemies.

Then Samuel ſaid, when thou wa ſt little in thine own eyes; This is Gods meſſage wherein he reckons up his favours to him; and ſecondly, his rebellion againſt thoſe: *I raiſed thee up of nothing, why didſt thou fall on the prey as though I would not have rewarded thee*? This Meſſage and Word was to convince *Saul* of his diſobedience; and,

1. He ſhews the door of mercie.
2. The way of Life; So that,

The free grace of God is the fountain of life to man, and when man is vile and nothing in himſelf, then is the power of God moſt ſhown.

He that humbleth himſelf ſhall be exalted, He hath filled the hungry, and ſent the Rich emptie away.

For ſo is man capable of grace, and the power of God is magnified in weakneſſe: What is it that ſtops thee free grace of God to man, that is that ſtrength and worth of man, that thinks he hath; for were man little enough, he would pray, cry, and believe, and fear: all miſchief enters in at the door of pride, or rather, this is the door that ſhuts out Chriſt; we ſtill muſe what we are, but not what God is: Then in this little and low condition to wait on God in the Word of Truth, and by Faith to walk in his power, ſhal deſtroy all enemies; but when we fight with our power, and ſo cut and carve to pleaſe the fleſh, and when we depart from the Word of Truth, we never proſper: not that man by thinking baſely ſhall procure peace, but when ſimplie he is ſo; ſo God is, and will be with him, but mans perverſe way is, to turn from his God, and fall upon his prey.

So that, the daily way of miſerie to man is his diſobedience and forſaking the way of Faith, and turning to the prey.

So

So *Adam*, ſo *David*, and *Paul* to his Revelations, ſo the Prodigal would have the prey; ſo *Demas* turned to the prey; nay, almoſt all have been caught in this ſnare:

For ſuch is the force of ſenſual luſt and imagination, that where God doth not mightilie preſerve, man ſtill turns hither.

For the Word of Truth is the Life of man, which, while it lives in man it ſuffers nothing elſe to live in him; but when man turns from this, in comes a Legion of luſts and baſe affections, and imaginations, but this layes all low.

Thus we fall on the prey of the World, which enſnared all men, even believers themſelves, thus God bids flee the filthineſſe that's in the World through luſt, and promiſeth that he will be with us, but this we forſake and gather *Mammon* before hand, and fall on the prey, and this choaks all.

So believers dots alſo on the libertie of the Goſpel, and turns it to wantonneſſe, and turns to the prey; yea, whatever God doth to man, man turns to it, and ſimplicitie of Faith is foreſaken.

But ſee our ſafetie, God being our portion and freedom, and His Word our Life; ſo ſhall we live for ever. verſe 20.

And Saul ſaid, I have obeyed: Here is *Sauls* ſecond excuſe, wherein he defends himſelf, that he had done the Commandement of God, which indeed he had done in part; for he had killed many of the *Amalekits*, but yet with reſerving part of the Spoil to himſelf.

1. He ſought honour of *Samuel*: Therefore he brought *Agag* alive, and ſlew him not.

2. The Riches, in ſparing the Cattel, under the pretence of ſacrifice; ſo it is with all double hearts in Religion; So that,

Man by the light of the Law, ſhining into him; and working fear by the light of the Goſpel manifeſted, working freedom; may reſtrain and rectifie many things with a ſeeming obedience; yet ſtill with a reſervation to himſelf; and ſome gain to be gotten, which mars all.

As the young man, *Math.* 19. Had done much, with a reſervation of falſe confidence Ezzra, 3. 3. *Their hearts ran after covetouſneſſe*; ſo thoſe *Libertines*, 1 Pet. *They promiſed libertie, they had great ſwelling words*, &c. *Satan is as a Saphira*, Acts 5.

For nothing goes through flesh but Faith in God, and the power of God in man, this purifies all; but flesh would still have something, and that makes our obedience not simple.

For man is seldom so separate from himself in pure love unto God, but some self-love there is, that is to his fleshly will sticking to him, and purloyning something into his pouch to feed flesh with all.

For mans natural power being enlightned by the evidence of Truth, discovering both the happinesse of believers; and the miserie of the rest: doth produce in man an obedience according to his apprehension; and so far as the blind light workes upon him; but he never comes to a real and actual denyal of himself; but there is a building up of his hope thereby: not to a simple heartie believing, and so living; but still with a reservation of believing his own work and love of himself, and such is the Religion of the most.

We spare the King and fat of the Flock; for there is a reservation almost in all: For, when man would believe and live for ever, and with all their hearts; see what a reservation hangs on Righteousnesse, Reason and self-Conceit, so we believe God, but neither because we are such and such.

So there is a stop in our Faith; we still have an eye to something else in our Faith.

And so for love, we love God, but with this limitation, not so much, because, it is good in it self, and truly manifest to us; and that it is good to us, and so mans self still comes in, for want of mortification: For hardly do we any thing wherein we have not some respect to our selves.

And for the Word, we see Religion is the only way, and God the only good, but still there sticks in us a great lyking of the World; we hope for a good in it, and find a marvelous sweet therein.

So that none hath any reason to be proud in Religion, though he have obtained, and done that which many have not done, yet there is still more that he knows not, loves not, does not; it may be thou hast a little Faith, and now and then trusts God, but for the most part denies him, and trusts thy self and arm of flesh, or trusts him for this, or that reason; so a little love to God, but a full love to the World, and thy self. And here we see, that in all Religion two things poisons all, viz. vain glorie, and a beloved World; for, First, we still would

have

have it; therefore we limite all to this onlie, for we have so many reservations for the World, as a care, time, love, delight, &c. Yet God is shut out of all; yea, after experience of Gods love, how freely do we return to the World again.

Religion then is an absolute yeelding our selves to God and his grace, without reservation of thoughts; that *Agag*, that great Captain of mischief even Infidelitie, and fleshly Confidence, wherein *Amalekite* trusted; yea, the Infant and suckling, in broad Lusts, and open; these outward objects must be slain, and that by a pure believing, and loving obedience to the Fathers will; here we see, that all coverings will not serve the turn. For when *Samuel* comes, all is destroyed; well-worth him, that is open-hearted, to confesse and live by mercie.

See the difference of mens double hearts, that are still building up and excusing, and alwayes on their own side to build up man; But Faith sets a man against himself, and alwayes on Gods side, pulls him down, and all things in man; For often greatest noughtinesse is covered and hatched under pretence of Religion, as that of *Jezabel* to *Naboth*.

See in the World, what covering of lust, and oppression, what greedinesse, when man thinks that for Religion he should be respected, but Faith and Love teacheth no such thing?

Then Samuel said to Saul, Hath the Lord as great delight. So *Samuel* pursues him still by the Word of the Lord out of all holds, and yet by the Word of the Lord, opposeth his good seeming intent; layed down by a question, that *Saul* might make answer, and be convinced in himself.

1. He casts out all conceits of a Sacrifice to please God, while the heart is not subject.

2. He illustrats it by way of comparison of these two, that is, *Obedience is better than Sacrifice.*

3. He amplifies it by the contraries, for Rebellion is as the sin of Witch-craft.

4. He denounceth Gods righteous judgements against *Saul*, wherein the cause is in *Saul*; to declare the qualitie thereof: The judgement it self, hath rejected thee, &c. First, note, how *Samuel* pursues him, till he make him yeeld at last to the judgement? So that,

This the proper effect of the Gospel, viz. The proper and kindly working of Gods Truth in man, is still to

bring man down and all things in him, to lay him low in himself; that he may be exalted through mercie in Christ.

Let man denie himself, and become a Fool; saying, *In me dwells no good thing*, I am not able to think any good thought; all our Righteousnesse is as a filthy clout, Phil. 3. *All these are but drosse.*

Thus the Word brings all Sacrifice to nought, the Law given in Thunder to shake mans heart; the Promise made freely, without any respect of mans Righteousnesse, that man may purely believe.

Nay, and the power whereby all is accomplished is in God, not in man; that man, like a begger, daily may wait there: Thus it brought *Paul* to his knees.

First, brings man to fear and weaknesse, before it bring him to Faith, and it keeps him in fear, that he may rest in God.

For man is grown proud and wise against God, else, he had never stood need of his Word; for it should have been a living Word in his heart for ever; as *Paul*, *The weapons of our warfare are mighty, to bring down strong holds.*

But see the very truth is perverted by man, for though *Samuel* come to beat *Saul* of his hold, yet he still finds other shifts; like a wilie Fox: So men grow wise and cunning, and are lifted up thereby; yea, most yeeld fleshly obedience to this spiritual truth, and thereby becomes holie in conceit.

Others conceiving gloriously of Christ, and thence grow high minded; for knowledge puffs up, and so becomes a man of high thoughts; but that man in whom the Word lives, and man by it keeps the eye inward towards himself, and keeps down all high thoughts in a quiet sense of their own Weaknesse and Vanitie, to attend with a crying and praying heart for mercie; which is sweetly enjoy'd and not lifted up; but man freed and not hardened thereby: but out of feeling of himself, is pitiful towards all, judgeth none but himself.

This shews the wonderful power of Gods truth that it will make *Saul* to bow, so of any man, even *Pharisees* for the present, though afterward they get up again: Now it is not Sacrifice that he looks for, but a believing loving heart; So that,

All Service and Sacrifice that men seem to offer to God, not flowing from a loving heart, are nothing with him.

These

Theſe are like the cutting off a dogs neck, Iſa. 1. *who required theſe things at thy hand?* Pſal. 50. *I reprove thee not, becauſe of thy Sacrifice, wherewith ſhall I appear*, &c.

For he ſtands not need of thee, neither can he be moved by them, unleſſe we think as *Balaam*, with his ſeven Bullocks and Rams.

Theſe are born of the fleſh, Children of the bond Woman and not of God, nor by promiſe: Righteouſneſſe is nothing, when we make it away to Faith, but when it is an expreſſion of a believing heart then it is ſweet.

Now it is not ſacrifice that he condemns, but the curſed opinion that goes with it: Like that in the Law, a daily ſinging, a daily ſacrifice; ſo with us, when we do it with an evil intent, and not out of a ſimple mind.

But we have one ſacrifice that is Chriſt only, who hath ſacrifiſed life and all, and that is it that pleaſeth God.

Thus it is with us alſo, our obedience is but to ſacrifice to our God at *Gilgall*, that is, to purge ſin, and to pleaſe God; that we may get an opinion that God is well pleaſed for that; but this opinion mars all, it is not our obedience that is any thing to God in the Work, but our yeelding heart: For moſt have looking to that which they have done, ſome looking at it, as *Pharaoh*.

This croſſeth the free ſacrifice of love; it is a great point of ſimplicite in the hight of our obedience ſtill to be more vile, and this is the power of Faith, for it ſhews from whence we had it, not by our own power; Nay, when even in our own ſelves, we are oppoſit to God; he hath vouchſafed his grace.

The only ſacrifice of God is a broken and contrite heart, ſacrifice thy ſelf, and it is in ſtead of all thy luſts, deſires, eaſe, peace, life and all; and when thou haſt done that, thou ſhall have, as Chriſt, had victory over all; a Reſurrection, a Freedom and a Glory; and ſo ſhall ſit at Chriſts right hand by Faith till all be ſubdued to thee, and then man offers ſacrifice of praiſe, confeſſing his name, not to purge ſin, but in expreſſion of Gods love and manifeſtation, and that in love and mercie and not in ſacrifice.

Obedience is better than Sacrifice; So that,

That which is accepted, is an obedient heart, ſubject to the Fathers will in love, is the Life of all Religion, and better than a thouſand Sacrifices, *Iſa.* 50.

God

God opened mine ear, and I was not disobedient, and Samuel said, Speak Lord, for thy Servant heareth, Christ yeelded himself to the Father: Also *David, the will of the Lord be done*, and Christ to the *Pharisees, Ye tithe mint, anise and cummin.* &c. Psal. 8. *If my people had hearkened.*

For God is the sole Lord over all, and man a silly creature, and as the life of a subject is in obedience to a Prince, so here, is mans happinesse in yeelding to Gods will; for that must stand whether man be obedient or not, for disobedience was that which cast off *Adam* and *Israel*; that is, because man will needs be God.

Now obedience is two-fold, of Faith and Love. Obedience of Faith is, when the clear evidence of the Truth of the Promise, and mans Reason and Wisdom yeelds to that Truth; as *Moses* at the Red-Sea, and *Abraham*: When man sees no reason in himself, that God should or will keep promise, but the contrary, he seeing nothing but rebellion and iniquitie, and yet sticks to that, where all reasonable wayes of the World, and all threats of Satan are overcome, though the World threaten want; yet he believes fulnesse, *for this is the will of God that ye believe.*

But most believe not, but rebell in this, for though God hath promised, yet we obey not, believe not, but give the promise the lye; and say, That God will not do, and therefore fear.

So that infidelitie is the great Rebel that strikes at the Truth of God, which a man cannot endure.

This Faith also mars not obedience, in neither limiting God a time but waiting; nor a measure, but believing that it shall be our rest. Obedience of love is the end of the Law, where the love of Christ enforceth man; and this is a sweet and free yeelding up of a mans life unto God, as a Sacrifice, Rom, 12. Which cannot be till our bodies and flesh be sacrificed; and then in the Spirit of our minds we are revived according to the will of God.

This is not to be a foundation of Faith, but a necessary expression of the love and goodnesse of God to man: This flows from Faith naturally, there is nothing but rebellion and lust, if Faith fail to wait on God; God doth this obedience, and man fleeth, and man seeketh shifts, or some device.

The intent is doing what he commands not, because the Law forceth so many thievish hearts are bound to be true, but not from the heart.

And

And warms of Gods love in the heart to ſuffer for his ſake, what ever befalls, as the Martyrs did; but this ſhews the little obedience in man: For indeed neither will ye yeeld, but the old contention remains, whether ſhall be God: Faith and Love is the obedience and life of man, and when man lives in this yeelding temper, nothing can vexe him; let impoſſibity come, and he is obedient and ſuffers: And ſo was Chriſt obedient unto the death of the Croſſe.

But, while man hath a will and love of himſelf, he is never freely obedient, but would frame Gods will to his; and to hearken to Satans voice raither than Gods; So that,

An open ear to hear, and a heart to believe and obey the voice of God, and the Word of Truth, is better than all ſeeming ſacrifice a man can offer, Iſa. 45. *Incline your ears, &c.* Then ſhall ye hear the voice of God, and he that hears, ſhall live; *He opened mine ear, and I was not diſobedient.*

So to that end God hath given his Word to man, that thereby he might be called back again to God: *Therefore God ſaith, Cry aloud to man, and bid him return and come and live for ever, and ſo he that hath an ear to hear, let him hear.*

When God ſets his love, and mercie, and truth to, or before man; and when man attends and meets God here, then is that Word accompliſhed to man.

But Chriſt may ſtill ſay, *who hath believed our report*, as to *Iſrael*, but *Iſrael* would not hear; for man hath two Preachers before him ſtill.

1. Satan, who by his Miniſters, the World and the Fleſh daily whiſpers, and calls man to obey; as to Chriſt, Satan ſaith, *I will give thee all thoſe*: the World calls, here is Riches, the fleſh calls, here is peace, eaſe and honour; God calls, and ſaith, *Here is all in me*: Now look whoſe voice takes place, and is believed, ſo man proſpers.

Man hears as God manifeſts, and herein is a reaſonable myſtery and ſpiritual power; by the one, man growes wiſe, and by the other, faithful and obedient. *For rebellion is as the ſin of witch-craft.*

Man through rebellion of his own heart, and ſtubbornneſſe of his own will, runs away from God; forſakes the Covenant of peace, caſts off obedience and himſelf to miſery in the end, as *Pharaoh* and *Saul* here.

SER.

SERMON XXIII.

1 Sam. 4. 3. 4. 5. *So when the people were come into the Camp, the Elders of Iſrael ſaid, wherefore hath the Lord ſmitten us this day before the Philiſtins.*

WHen God had governed *Iſrael* by Judges for many years, and manifeſted his power and truth by his Prieſts and Prophets, in bringing them into the Land of Promiſe, according to the Covenant; and given them many victories over their enemies. *Iſrael* grew ſecure and preſumptuous, yea, the *Egyptian* Prieſt himſelf grew ſo careleſſe of the Lords ſacrifice; yea, even *Ely* himſelf, committed them into the hands of his Sons, who filled their bellies and luſts, and that without reproof: Whereupon the Lord intended to deſtroy that vain confidence, and to proceed againſt the houſe of *Ely*, which he fore-tells in the ſecond Chapter, by a man of God; and in the third, by *Samuel*; which in the fourth Chapter, he brings to paſſe. Firſt, by giving *Iſrael* into the hands of their enemies once again, and then delivering the Ark into the hands of the *Philiſtins*, deſtroying *Ely* and his two ſons.

After *Iſrael* had received the overthrow at the hands of the *Philiſtins*, they make way for a ſecond, by running further from God; So that,

This is the way of man, for man by every affliction is either brought nearer to God, or elſe driven farther from him, and ſo makes way for greater evils to befall him.

As *David*, who to hide his ſhame, ran into murther; ſo *Adam* having ſinned to hide his ſhame, hides himſelf from God; ſo *Saul* to the Witch of *Endor*; like a child that grows more cunning, after the whip, more weily, but not more wiſe: And this through ſtubborneſs and hardneſs, and pride of wit. But *Joſhua*, when they fell before *Ai*, never ceaſed till he had found out the curſe from God, and caſt out the execrable thing.

Many things light upon man that touch not his heart, but is ſo blinded with luſt and ſelf-love; that the light of the truth leads him

him not out, but his wit will needs guide him; God doth nothing in vain.

If man regard not Proceſſe, or any hatchment that is coming, he ſhall ſee that a writ of Rebellion is coming; and if he regard not that, than a Bailiff comes, and to priſon he muſt; and that God by the righteouſneſſe of the Law may bring down mans high heart, that he may depend on mercy.

Thus man grows more vile after a judgement to prevent it, but no more yielding and obedient to eſcape it. It may be, God hath taken away thy wife, thy huſband and father, thy ſtay and reſt; and yet thou onlie invents new devices to riſe, but returns not to God that ſmote thee. But look for it, if God have come near thee and thou yet blind, he will come nearer thee yet, if he intend thee good.

Shall God be ſtill mocked, to ſee that nothing doth man good, till his heart be brought down and ſlee all, that he may reſt in God? For he hath as much to do, to bring down thy wit, as thy will, and to deſtroy thy carnal confidence, and draw thee from thy object. All miſery come in at the door, that is by fleeing from God.

Yea, thus doth God deal with his people and children, he delivers them into the hand of their enemies; and then they think to worke it out: and ſtill God makes their works void; then they ſeek to know all, and he makes that void, *&c.* and ſuffers nought to proſper, till man reſt in Faith.

The Ark had remained in *Shilo* three hundred years, from *Joſhua's* time; as *Joſ.* 18. 7. All the time of the *Judges*, and now muſt for the ſecurity of *Iſrael* be removed away; So that,

The long continuance of the Goſpel is no argument to prove the perpetuity thereof in any place.

As to the *Jewes* and Churches of *Aſia* and *Corinth*. So when man grows more ſecure thereby, God muſt remove it, even ſo to man,

Thou haſt lived in the light and peace with God, but if a man grow wanton thereby, the light will grow to darkneſſe; If with *Iſrael* thou grow confident of theſe in thy ſelf, becauſe of theſe priviledges, they will not ſtand.

In the words, note *Iſraels* fainting and trouble of heart upon their overthrow.

1. Their fleſhlie device for future ſafety.

2. Their

2. Their vain confidence in that device, that it might ſave them.
3. Their vain joy ariſing thence.
4. The fear of the *Philiſtins*.
5. *Iſraels* overthrow, and loſſe of the Ark, when the Lord had not given them the Victorie, they fainted and began to enquire and murmure, as they did by the Word of *Samuel*, but not by believing hearts; but now, becauſe they had a Prophet, they were ſtrong enough: So that,

A faithleſſe way is a fearful fainting way, and a fainting way is alwayes vexed and tormented at the heart by every croſſe, where faith waits not in ſubjection to Gods will and truth.

So the Diſciples, Why do you fear, *O you have little faith?* But ſaith *David*, I will not fear what man can do unto me; no, not if ten thouſands compaſſe me about. Mat. 16. *Peter* was compaſſed with fear when Chriſt ſhould ſuffer, becauſe *he ſavoured not the things of God.*

Nay, Experience teacheth us, that faithleſſe men are ever afraid at every rumor of danger: At the laſt day, mens hearts ſhall fail them for fear of that day; When a believing man, with *David* and *Paul* goes through all dangers with courage; as theſe, Heb. 11. And the Martyrs, nay, in mans ſelf he ſhall find, that when faith is darkened, he fears every thing, but when he believes, he overcomes all.

For man walks in darkneſſe, therefore is the way ſo fearful; as croſſes threaten ſome ruine to mans fleſhlie Kingdom, which luſt would not part with all, and he ſees no other. This is it that makes the World ſo full of fear; yea, other faith, fear or ſecurity fills all: nay, everie croſſe to the worlding gives a wound to the heart: But, What ſhall his caſe be, when all ſhall be taken away.

Even ſo is all the Power and Will of man, whereby he ſtands full of fear, becauſe he truſts not God. Not a fear in regard of our weakneſſe, and ſo attending on faith, but a bottom fear, for want of God and his power; & therefore, a running to mans ſhifts.

No ſafe way to man then, but by believing under the croſſe, and never to judge according to our ſelves, but ſtill ſeeing and feeling the weakneſſe of man to wait on him in patience.

Come, let us fetch the Ark from Shilo. Here is their device, which ſeem like to them; but proſpered not: So that,

All fleſhlie devices of Mans wit, without ſimple hearted believing, may gain a brain hope; but ſhall fail and come to nought, when man comes to his tryal, Fleſhly

Fleſhly wiſdom is a fool in Gods matters, ever leading man to way that will not proſper, though it ſhape like to the eye of man.

By this, Satan beguiled *Eve*, and thought to have ſeduced Chriſt; to argue the Fathers love by Wiſdom, that is not ſubject to the Law of God, when *Iſrael* believed, *Gideon*, *Jonathan* and *David* overcame with a few, contrary to all reaſon: When they eyed reaſon only, then *Saul's* Armour and *Davids* one hundred and fifty thouſand could not prevail.

1. For God hides his wayes from the wit of man, and *reveals it to Babes.*

2. Satan lurks here to oppoſe the way of Faith, God hath revealed his Wiſdom; but hereby Man becomes wiſe againſt God, and gives him the lye.

Thus man deviſeth a device againſt God, and thinks thereby to thrive; and Satan thereby befools man, propounding unto him a likely way, great power and approbation, that he may fix thereon; and yet hath not God in the very eyes of the World fruſtrated their devices; as when thou haſt great Riches, Land, Wiſdom, Friends, and what not, had built him an neſt that he might never want: yet, he had never good dayes therewith; but either he hath ſpent all to beggerie, or a ſlave to it while he hath it; or a languiſhing of ſickneſſe: had not Gods fooliſh way of faith been better.

Thus Satan caſts a miſt before the eye of Faith, when he would bring God and his way within compaſſe of mans wit.

Now in the Church, we grow wiſe to comprehend the very purpoſe of God, and give a reaſon of his will, and ſet a law to his Juſtice; and faine a reaſonable way of believing, and his free will and the foreſeeing of Faith; God chooſe man: but it is ſo reaſonable a Doctrine, it cannot prove true: for Gods truth was ever fooliſhneſſe to wiſe men.

See the difference of Gods way and mans wit.

1. The one is alwayes dark and uncertain.

2. The other ſure, the one forſakes God and his Word, the other cleaves to it: The one ſeems well and ends ill, the other contrary.

The ſafe way of man is not to truſt the device of man, for thou haſt ſeen theſe fail thee; nay, when they ſeem likeſt the other

other quiet contrarie, therefore never diſpute how like or unlike, but lay down all and believe.

Hadſt thou no Luſt, nor Will, nor Witt to truſt to; then had Satan no power againſt thee: For either thy Witt, or thy Will draws thee, on thy Will, when thou art not ſubject in patience; thy Witt, when thou wilt do Gods Work, thine own way is here.

They would fight Gods battels, but would not attend on him at *Shilo, his own place.* But would draw him from thence to them, ſo we would have God with us; but not wait on him; we would have the promiſe fulfilled, but not wait the time; So that,

The ſure way is to wait on God in his way, though we ſee no way out of Reaſon.

Abraham abode in *Canaan* as a ſtranger, *Moſes* and *Joſhua* at Jordan, *&c.*

For the viſion is for an appointed time.

Thus man workes his own woe, when he either invents a way of his own, and will not ſtay; or joyns fleſhly Wiſdom, for the furtherance of Gods will; or impatience of delay, appoints a time: Take heed of preferring any thing before God, and his Work and Promiſe. Many are never well, unleſſe the Father be ſtill playing with them.

That it may ſave us. Here is ſelf-confidence, not that they thought the Ark could ſave them; but becauſe if they had the Ark with them, God would ſave them: This is not ſimple believing, but with relation to ſomething elſe than God; So that,

Such is carnall confidence in man, it is a ſnare of Satan wherein he intangles men to draw the heart to look at ſome Work or Gift of God, and ſo to believe, becauſe of that; and not for His ſimple truth and providence.

So *David* thought, that becauſe of the thouſands of *Iſrael*, he ſhould preſerve himſelf; and *Iſrael* in *Aarons* time, *Theſe are thy Gods, O Iſrael*, Pſal. 30. *Thou haſt made my Mountain ſtrong, it ſhall never be removed. The Phariſees they were righteous.*

For this is to build a houſe on the ſand, for there is no cauſe that moves God to do good, or man to believe God, but his ſimple Word and Truth, though God ſhine and manifeſt himſelf in all things; yet when the Soul is turned from God to them, they become ſnares, as the braſen Serpent, for the mind muſt have ſomething to reſt on.

So

So that, when God is wanting, Satan the God of this World brings in the fulneſſe of the World, and the certainty thereof, and preſents them to man.

1. Fulneſſe of Riches and Friends will ſupplie.

2. Self-righteouſneſſe, and many luſts and failings of love; ſaying, They will preſerve thee.

3. Or, a carnal beholding of Chriſt, as here to the Ark.

4. Yea, believers are thus drawn, when Chriſt lives not in them, they ſuffer with him; but in all there is a bottom darkneſſe, and fear of hardneſſe and ſelf-pride.

Here, Satan layes the foundation of all iniquities; for why doth man covet, oppreſſe, deceive; but that the World may be his ſtay, and his confidence? as,

1. Either a blind ſecuritie, from little medling; or, a blind preſumption, becauſe he hath this or that more than others; and yet no more certain, nor better ſatisfied.

Thus, the blind World is deceived; everie man ſtaying his mind, by looking at ſomething that he hath, or labours to get, ſomething that he hath not; that it may ſave him, as the rich fool; nay, were it for thy riches and friends, where were thy believing.

Thus, all things become ſnares, when the mind is fixed on them, and man tyes God to them; which is not a believing of God, but of that portion.

We ſhould worke Righteouſneſſe, but not look at that Righteouſneſſe; attend on the Ark, but believe not in it, but rejoyce in it with God.

Adam might uſe all creatures, but not ſee a good in them, it is a great point of ſimplicitie to enjoy all, and not to depend on it; but rejoyce in it with God, and thereby to ſee the Fountain from whence it flowed, and the weakneſſe of man: Nay, ſuch is the deceit thereof, that it lifts man up above himſelf; man ſhouts before the victorie. But there will come a day of mourning to *Iſrael*, this Ark and Riches ſhall be taken away.

SERMON XXIV.

1 Samuel 5. 1, 2, 3, 4. *Then the Philiſtins took the Ark of God, and carried it to Aſhdod from Eben-ezer.*

THus we ſee the fall of *Iſrael* for truſting in their inventions, and forſaking the power and truth of God. The Ark is now

taken from them, and *Hophnie* and *Phinias* the Prieſts alſo; and now they are left deſolate, for *Eli* is now dead, according to the Word of the Lord, which we ſee muſt ſtand; So that,

No power or device of man ſhall be able to diſſannul, or make void the Word of God; but it ſhall ſtand and be accompliſhed, both to believers, and againſt the wicked, though man fight againſt it, and ſeek to eſcape it.

He hath ſpoken, and ſhall he not perform it; Yea, *Heaven and Earth ſhall paſſe away, but his word ſhall not paſſe*: He hath ſaid, That *Saul* ſhall be cut off, all the World cannot uphold him: He hath promiſed to *Abraham*, nothing ſhall hinder; neither four hundred and thirtie years time; nor the power of *Pharaoh*, nor difficulties in the Wilderneſſe; nor fourtie Kings in *Canaan*: Hath he ſaid That *Meſſiah* ſhal come, he ſhal be born in the fulneſſe of time? Hath he ſaid: He wil preſerve *David*: all the power of *Saul*, or *Goliah* ſhall not kill him? Hath he promiſed Life to believers, then though Satan rebel & rage, yet the promiſe ſhall be *Yea*, and *Amen?* For he is not man, that he ſhould lie; God ſhall juſtifie his righteous judgements, that he hath done nothing to man, but he hath told it to man before.

Hereby appears the puritie of Faith, and power of God, under the croſſe; that though man think to ſhift it, yet judgment ſhall come: And though man ſee no Reaſon, nor help, yet abiding by the Word of God; he ſhall finde help, and be delivered: For *David* ſaith, Pſal. 15. An honeſt man will keep his Word though to his hinderance, much more God: For there is nothing to hinder him, He rules man and not man him.

But man fights againſt this, and rather ſtrives to make the Truth of God a lie, than to yeeld and be ſubject, God hath ſaid, He will deſtroy that man, that runs on in wickedneſſe; and that the wicked, that forget God ſhall be turned into hell: and yet theſe men believe it not, but make God a lyer, as the Serpent did to *Eve*, and ſay, *Tush, God regardeth not good or evil*; or that he is not that he is; or doth not that which he hath ſpoken: So the ſtu'born caſts off his Fathers threats, till he be caſt out of doors.

Others think they ſhall deviſe ſome way hereafter to eſcape; they take any courſe, rather than believe him; and yet we have ſeen it with our eyes: Did he not ſay, He would cut off *Saul*, and deſtroy *Jeruſalem*, caſt off the *Jews*, and call in the *Gentiles*; Remove his Candleſtick, and take away his Kingdom, and

and hath he not done these? Nay, hath he not said, *That the drunkard shall come to poverty, and shame*; and doth he not say, *That the usurers and oppressors shall not prosper to the third generation, and that the generation of the just shall be blessed*, & do we not see it well.

Know then, though thou make a mock of it, and of us poor silly flesh as thou art; and cast it off, and thinks to escape: Yet be sure it will meet with thee, He should not be a God of truth if thou perish not, holding on thy course; but thou wilt reply, Doth he not say also, That this brings a heart that cannot repent, and thou more unpat than before? But he did not excuse his Word to the *Ninevites*; yet, for the condition of Repentance was understood his general promise; *If he return and forsake his way, he will have mercie.* So that the alteration was in the *Ninevites*, not in God.

Nay, how often doth believers start from this, and believe rather their own devices than God, hath he not said; That nothing but Faith and Love avails: and yet we fix our eyes and hearts on something else; Nay, we believe the truth, because of something else, and not all things for the truths sake; neither because of this or that; raither than because the truth hath spoken.

So that the way of safety is to believe God in faithfulnesse; shall he speak and not man regard? Therefore, if thou have never so likely means to uphold thee in the flesh, yet if thy heart run from God therein, it will not prosper; and though thou see no way of safetie, yet abide patiently by the Word, and wait not what thou would have done, but what he saith: *For the vision is for an appointed time*; but though we have a sure Word, we are to stay the appointed time: for we would be now eased, then comforted; yet rest; thou hast a sure foundation, and it may be thou must become yet more weak; Thy Wisdom, Righteousnes and Power must yet be more troden down; that so nothing may live in thee, but truth only: As with *Abraham*, when there was nothing but the truth of the Promise left.

The Philistins took the Ark of God. The fear of the God of *Israel*, was upon all Nations, as upon the *Philistins* here in these Words. 1. *The Philistins taking the Ark and carreing it to Ashdod*, one of their chief Cities.

2. Their setting it up by Dagon, their God, the fall of Dagon at the presence of the Ark.

3. Their repairing and setting up again.

4. The ſecond fall, with the loſſe of his head and hands.

Firſt, the Ark was taken away, for *Iſrael* was grown ſecure, becauſe of *Samuels* words. The Ark, and *Eli* the Prieſt, they were proud, and fat in their own conceit; and ſo had turned Faith into a blind preſumption, and ſecuritie: therefore, it was taken away; So that,

When Man by reaſon of any gift, or priviledges; grows proud and ſecure in himſelf: not ſenſible of his own weakneſſe and power; and the promiſe of God: this is the way to loſe it.

When *David* was lifted up in his high mountain, he was ſoon brought low; and when *Paul* was lifted up in aboundance; he had a prick in the fleſh: When *Iſrael* made a Covenant with death, God diſannul'd it. If *Nebuchadnezzar* be lifted up, upon his Babel; he muſt be brought down amongſt the Beaſts: The *Jews* being a people alwayes boaſting, they came to be no people.

1. So thus we forſake God, and cleave to the creature.

2. Hereby ſimplicitie of believing is loſt, and changed into vain and fleſhly confidence.

3. This is the way to purge the old heart, and to bring in the heart to God, or elſe would man never return to him; if he ſhould proſper.

5. Nothing more oppoſit to the grace of God, than the pride of man: This was the ſin of the Angels, being ſo proud, and doting upon their own excellencies, they deſpiſed God in whom they ſhould have been preſerved.

And yet this is the ſnare we all fall into; we enjoy nothing, but the mind is fixed on it, and grows proud of it; and imagines our ſelves to be ſtrong and ſafe, becauſe of it; when it is only in the hand of God to be given, and taken at his will, and pleaſure, all gifts are to be rejoyced in, but not to be proud of; while we rejoyce only, the mind is kept humble; ſeeing the fountain, and feeling his weakneſſe; but pride hardens and makes ſecure.

Nay, what gift is it we look not at, and think our ſelves the better for it; and that our Faith and Hope is nouriſhed by theſe as much as Gods truth and love is enjoyed: Hath not the rich man more confidence, that he ſhall not want than the poor man? hath not the righteous man more confidence, his ſtate is good, than the deſolate wretch? and yet his righteouſneſſe, as his own, brings no ground to believe, but only Gods free grace.

Is this any thing but Pride and Securitie? and making the arm of flesh his stay: Yea, thus are believers drawn; take we heed, that this be not the way for our Land to lose all; we shall bragg of our peace, till we lose it, and of our pride, till we be subdued; yea, of our wealth till we have lost all; yea, of the Gospel, till it be taken from us, as here they did the Ark.

But it is Gods goodnesse to crosse all his, in that wherein they are misled; that man may see what a weak creature he is, and what a weak staff he hath trusted to, as the World, and now is gone; as knowledge, and now as he had neither known God, nor himself.

But know, there will come a parting day from thy dearest object; thy careful Father, tender Mother, dearest Infants, loving Brother and Sister; and all, because thou dotest on them: The way of safetie, is to enjoy all in God, but trust nothing else, and forget all behind.

They brought the Ark and set it by Dagon. They thought the God of *Israel* was a terrible God, and all Nations stood in fear of him; therefore, they set him by Dagon; thinking now, they should be sure to overcome: This Dagon was their Idol, from the navel downward like a fish, and upward like a man; but this prospered not them to win God; and Dagon, to trust to the World, and conceive on this God, as they did on Dagon, it would not serve; So that,

No joyning of the Ark and Dagon in our house, nor God and Mammon in our heart; nor fleshly Wit, nor Gods Truth cannot sute together in Gods Kingdom.

Christ saith, *Ye cannot serve two maisters, God and Mammon, Christ and Bellial*; Christ and Antichrist, if God, be God, serve him, Rom. 5. 6. *Know you not to whom ye give your selves Servants; his Servants you are, This is putting new wine into old bottels*: Christ gives the Reason, *either he will love the one and hate the other; or else forsake the one and stick to the other*: The Soul cannot intend two objects at once.

For, look what respect we have to the one, it draws from the other, God is a spirit, and must be worshipped in spirit and truth, trusted and loved with the spirit of our minds; else no communion with him.

For as a man hath a Garment, a Bodie and a Soul; So Reli-

gion, the garment is the outward form of Actions, Righteousnes Holinesse, the body is Truth; Righteousnesse revealed to the Church, apprehended by man, but the Soul of it is the Spirit, even God himself; as the Garment and Body without the Soul, are but dead Corps, and so this without God: So *Paul* distinguished man, into Soul, Body and Spirit; by the Body, the outward Masse of flesh; the Soul, the vital power and sensitive appetites, and natural understanding; by the Spirit, the immortal, or inward part, in right disposing of which, stands mans peace and happinesse.

For if the Bodie be in health, and the Soul in Life amidst the fulnesse of its natural objects; yet no rest, unlesse the Spirit be satisfied also: now when the Spirit of our minds is drawn by sensual power to bodily objects, it wants Life: But leaving all these, being guided to, and joyned to God and Christ, it is then satisfied; and the body cannot be nourished with the pleasure of the Soul without food, nor the Soul with the food of the Body without its objects; neither can the Spirit without them both, without its proper objects and food.

So that the confounding of these is the confusion, and unrest of the Soul.

And yet alace! it is thus in the World; men will needs joyn God and Dagon; Christ and Mammon, without any trust, or thought of God at all, like beasts: Others keep a form of God after the flesh; as they acknowledge his power, and see his justice, and fear and worship him, with a far-off worship; but the heart bowes to Mammon, loves and cleaves to him above all.

Nay, believers joyn these together. some put confidence in God, but more in the World; yea, how soon after God hath shewed himself to man by his truth and love; doth he joyn heart and hands with the World again: So that indeed this eats out all Religion amongst us.

And for fleshly Wisdom, how doth this draw from simple believing, and asking a reason, disputing with him: and joyning the power of man and the power of God; and so making mans free-will a worker with God: So that it is, that man believes not God.

True it is, that man is the subject in whom God workes, yet the life and power of believing and working is in God, and given to man by Faith according to the Promise: and though *Paul* say,

ſay, *They are workers together*, yet it is in regard of manifeſtation, not of any power they had over the hearts of men.

Nay, let this God of *Iſrael* be our only ſtay, and lay *Sauls* Armour aſide: ſo man abiding in his ſimple and naked heart, full of weakneſſe, like a Child, waiting on Gods ſimple truth, the Father will come: but when man thinks to help God, he mars all.

Neither is this a way to ſecuritie, but onlie unto thoſe that pervert all truth unto their own deſtruction; For this is not a ſecure reſting at all adventures, as though the forlorn child could ſit down at all adventures, and ſay, It cannot help my ſelf; my Father muſt come or I muſt be loſt. but not ſinſible of his own miſery, and forlorn eſtate: As the Prodigal ſeeks, and cryes, and prayes, till he come; this keeps him from ſleeping; ſo with us.

So that, Religion is a ſimple thing and cannot mix it ſelf with any thing, like the Truth, that joynes to none till death; but ſimply waits on God with Faith and Love.

But when man brings in Dagon, and ſets him up: the Soul of man abhors it: or is joyned to it, or is deceived: Then no bringing in of Religion into a fleſhly mind, but firſt, Dagon muſt down; then Religion will ſtand.

If ever it be offered to a Worldly mind, it is not an unwelcome gueſte, for the Life of that Soul is elſe-where: It is in the World and pleaſures thereof; but the Spirit is dead within them.

Dagon was fallen, Thus the power of God deſtroyes the Idol; So that,

Thus the Truth of God prevails againſt the Idol, and will not ſuffer any thing to ſtand equal with God in mans heart.

Paul deſtroyed circumciſion from Chriſt, and Chriſt and the young man, his weapons taken from him, his high thoughts pulled down.

And thus Gods warriours pulls down groves, and deſtroyes Idols.

That God may thereby let man ſee the weakneſſe of all power in the creatures. This is the proper work of the Word to pull down high imaginations, and lay them low as the valyes: This truth diſcovers the vanitie of all the reſt; but we, with the *Philiſtins*, are ſtill building up Dagon; nay, the Ark is not yet come to us, becauſe Dagon is yet ſtanding.

But know, that it muſt down: So that mans happineſſe is in the fall of the fleſh, and all the power thereof.

SERMON XXV.

Mark 14. 27. *I will ſmite the Shepherd, and the Sheep ſhall be ſcattered.*

CHriſt by his death, hath brough life; this death was ſpoken of by the Prophets, and often foretold by Chriſt; and ſpoken of more at large, and now is come by ſuffering to loſe all; that he may gain all: after that he had comforted His Diſciples, and left them the pledge of his Love; he Propheſies of the trouble that ſhall come to them hereby; that they may now begin to ſuffer with him.

1. Grievous wants and perſecutions to the offending of all.
2. That man ſhall not ſtand at that day by any power at all in man.

In the ſame he lets them ſee, that this is the way they muſt ſtill follow.

This is a ſacrifice of his death, whereby the ſame through Faith is confirmed to us: He ſhews what ſhal become of the head, and that they ſhould be offended; So that,

Though we live in the light of the Goſpel, and Sun-ſhine of Gods bleſſing; yet there will come a day that will daſh all, and lay it in the duſt.

So to *David*, *Abraham*, and the Rich Fool.

For life gotten by the creature muſt be laid away; Chriſt is the common ſtock of believers.

Woe to the World, for all high mountains muſt down, thy deareſt object and thou muſt part: When *Iſrael* was boaſting of the Temple, then was the Lord removing it from *Shilo*, or deſtroying; *that new Jeruſalem might come from heaven.*

See how thou wilt do, when this night comes, we provide light, fire and houſes, againſt cold and night; but forget this night.

Let believers look for it in their greateſt fulneſſe and proſperitie, for then will God take away theſe, that he may be perfected in God.

I will ſmite the ſhepherd; Yea, Chriſt in the fleſh, that he may

may reſt ſolely and ſimply in God. *Abraham*, and the Prodigal. *Paul*, *I know none after the fleſh, by taking away fuel from it*; So that,

This is the way to bring man to God, to purifie Faith, to ſubdue the World, and make Gods power known. This he doth.

1. In that great tribulation that lyes all on heaps.

2. By his love that kills all at the heart, but then we grow wiſe in the fleſh, to ſeperate the confuſed heap.

3. By the croſſe that wears out all the fleſh alſo.

Woe to them that have none other ſtay, how will they do, when their Shepherd ſhall be ſmitten, like an Orphant, when the Father is dead?

See the vanitie of man, that would ſtill have ſome hold in the fleſh.

But herein doth God bleſſe his people, when by clearneſſe of his truth, he deſtroyes all imaginations; and by the croſſe, deſtroyes all luſt; and leaves man nothing, but God and his Truth.

4. The freedom and happineſs of man in knowing and ſavouring nothing after the fleſh, Rom. 8. *This is not to walk after the fleſh but after the ſpirit.*

For that which man thus knows, he knows not; and that which he loves not, thus he luſts after; for thus to know God, or to love him, is not to know him: but to know, will, and love all things in God, is to know him indeed: for that man which knows in the fleſh, it is not of God, but his own imaginations.

And there will come a ſcattering day to all fleſhlie imaginations, as to *Jeruſalem*, and *David's* high mountain, when knowledge ſhall vaniſh, and mans fleſhly hopes ſhall be deſtroyed: Where then will man appear? Thy Huſband, thy Child, thy Idol, thy Portion, thy Ideal, thy Shapes of Fancy, all ſhall vaniſh; yea, thy ſhepherd too, and nothing left, but God and his Truth: Where then will thy fleſhly heart reſt? So that,

To believe and truſt, when all is ſcattered, is to believe ſimply: For to believe, when all is joy and peace, is rather to believe after the fleſh and becauſe of them; which is a turning from God, to his gifts, and then we loſſe them; but to believe, when we are killed, as *Job*, and the Martyrs; this is to believe God in and from God, and to love in and from him.

When

When *Peter* ſaid, *Though all forſake thee*, &c. Here is *Peter's* blind confidence, wherein, note this compariſon of his; though others ſhall, yet not he; So that,

Pride of heart advancing it ſelf above others, out of a ſelf conceit of ſome ſingular gift or power, is the ready way to a fearful fall below all.

As Proverbs, *Pride goeth before deſtruction*, Luk. 18. The *Phariſees*, So *Iſrael*, So *Pharaoh*, The *Jews*, *Nebuchadnezzar*, and *Lucifer*.

For this is a turning away from God, and becoming a God to himſelf.

Theſe conceits ariſe from the devil, and ſets God at nought, deſtroyes Faith, and ſets up mans fleſhly conceits like a Queen.

Theſe have been the ground of all factions in the Church.

God will leave this man free to himſelf, and others that dote upon him.

Thus we ſee, that man is a proud creature, he gets nothing, but he is lifted up by it; nay, moſt labour for abundance, not for neceſſitie; ſo much as they may excel.

This conceit ſticks faſt in all, ariſing from blindneſſe in regard of our fulneſſe; for thou mayſt ſee the iniquitie of all men in thy ſelf.

But faithful men fear and diſtruſt themſelves above all, relying on God.

I will not leave thee, nor forſake thee. *Peter* had a blind confidence, not knowing the weakneſſe of man; So that,

Man that is preſumptuous and bold through fleſhly confidence, and his ſelf-power ſhall never ſtand nor proſper.

There, this is *David*, Pſal. 30. and *Iſrael* againſt the *Philiſtines*; but *Davids* boaſting elſe-where was in God only, *through God, we ſhall do great things.*

For mans ſtanding and preſervation is not of himſelf.

This is a ſandy foundation, for as it was but fleſh, ſo it boaſted: So, when the foundation was removed, the fleſh feared.

Thus man walks preſumptuouſly in all things thinking; I will do this or that, when often he is prevented, and yet will not ſee it.

But that man walks ſafely, that walks in fear; for he truſts none but God, and as he fears, ſo he believes: Faith in God makes man humble in himſelf.

No

No ſurer ſign of a fall in believers; than when they begin to boaſt; nay, this man denied above all; So that,

How far a man is lifted up in any thing, ſo far he muſt fall.

SERMON XXVI.

Mark 13. 35. 36. *watch ye, therefore, for ye know not when the Maſter of the houſe come; whether at Even, or at Midnight, or at the Cock-crowing; or in the morning: leſt he coming ſuddenly, finde you ſleeping.*

WE ſee it verified in this our Brother which we heard the laſt day, *viz.* That there is no confidence to be put in man; Neither for his wit, power, wealth, or continuance: For we ſee it daily to be true, *That his breath goeth forth, and he returns to his earth.* &c.

Which is here apparent before us: For was not he with us at our laſt Brothers burial; and behold, we are now come to accompliſh his.

It's not long, but even one day ſince that he was in life and liking as you are, he ſit, as you ſit, in place and credit of the World, as you are: he heard where you now hear; he prayed, where you now pray, he walked ſtrong and luſty upon this earth: which muſt now devour and ſhut her mouth upon him: and yet could neither the Riches of this World, nor the cryes of his Children, nor favour of Friends beg him of Death, or keep him from the grave; but down he muſt, to accompliſh the Will of, and Purpoſe of his Maker.

And thus we ſee what a day; yea, what a night may bring forth, to make the Houſe deſolate, the Children Fatherleſſe; to ſeperate the Brother and Siſter: never to ſee each other any more, in the fleſh.

And thus we ſee the Lord comes daily amongſt us, though we think our ſelves ſecure, becauſe as yet we have eſcaped that common judgement, ſo frequent in our neighbour towns; yet, God lets us ſee that he hath moe deſtroying Angels than one which a[illegible]

kept in the ſecret of his Counſel, and ſtricks according to his purpoſe; and will ſometimes, by a long eaſie ſtroak; ſometimes, by a ſharp, and ſhorter blow; ſometimes; by a ſudden ſtab of his providence, that cannot be reſiſted; yet not ſudden, in reſpect of God, with whom all things are determined; but in regard of our ſecuritie: For as one ſaith, *Non ſubito minantur, qui ſemper putant ſe eſſe morituros.* Nothing ſudden, but what is unexpected. Only this learn by Gods dealing with him. That we have no ſurer time of life, then he had.

And that it is neither wit, nor wealth, ſtrength nor health, that can prolong thy dayes; or put off death, or ſecure thee one hour.

Therefore learn by him, to watch till our maſter come, which is the leſſon Chriſt would teach his Diſciples in theſe Words, and in this whole Chapter, which is a Propheſie, and fortelling of the deſtruction of *Jeruſalem*, and of the coming of Chriſt; the one, a figure of the other: From verſe 24. He ſhews the ſign of the end of the World; and thereby, ſtirs up all to wait, becauſe of the uncertainty; not known to the Son of Man, which verſe 34. He amplifies, or illuſtrats, by a parable, *of a man going into a far Country, leaves his houſe, and appoints work to his Servants, and comands the Porter to watch*, and thereupon applyes the parable, and renews the caveat, in theſe words; wherein.

1. A caveat for all to wach, and wait for death and doom.
2. His reaſon from the uncertainty of the time thereof.
3. The danger of being taken unprepared, leſt he find us ſlepping.

1. *The maſter of the houſe, viz.* Chriſt is gone into a far Country, *viz.* Far from the knowledge of all human fleſhly wiſdom, and given authoritie to his Servants, *viz.* to his Miniſters, to guide and govern his Church and Houſhold, by his Word and Diſcipline, and to everie man his work, *viz.* His Word to huſband, and to walk in love and do good to all; to further his glorie and kingdom; as he gave the *Vineyard to husbandmen, viz.* His Goſpel; and commanded *the Porter to Watch, viz.* His Miniſters to watch over the flock: Therefore, he bids both Miniſters and people watch; and attend his coming in faithfulneſs; that ſo, they waiting in Faith, may receive mercie; So that,

The work of a believing heart and faithful ſervant, here is nothing

thing elſe, but a daily waiting of the will and pleaſure of the Lord, by Faith and patience in love, and attending his coming by death and doom.

This Chriſt often gives in charge, as Luk. 1. 21. Matth. 24. Luk. 12. And this *Job* practiſed, 14. 14. This *Paul* ſaw, and waited for, 1 Tim. 4. *I am now ready to be offered*, and, 2 Cor. 5. *we ſigh and groan, deſiring to go hence, and be with the Lord*, and the Martyrs.

1. For here we have no habitation, but like Pilgrims in tents.

2. For God hath ſent us hither a while, to accompliſh his Will according to his Word; but our abiding hereafter is eternal, not to build a neſt here; or, think our houſes ſhall continue; but to wait on his coming; when we ſhall have the reward and doom, that laſteth for ever.

We ſee it in all faithful Servants, how careful they are to have all in a readineſſe, when the Maſter comes home: and the Maid, how doth ſhe ſweep, and waſh, and ſcoure, that her Miſtres may find all right; but the careleſſe, they ſport and ravel, and ſpend and waſte on their Luſts; and when they have done, lye down and ſleep, and ſay, Nay, the Maſter will be long before he come.

1. And thus it fareth with the ſecure World, we watch all opportunities but this: When a man hath a great buſineſſe to do, O how he muſeth, and thinketh, and ſtudieth night and day; be it ſuite in Law, or any other project, or danger upon the event; whereof depends his making or undoing? how doth he neglect no inferiour buſineſſe? He runs and rides, he ſpares no pains againſt that day, that he may be provided for good iſſue.

And have we any greater buſineſſe than this; yea, when he hath a ſum of monie to pay; how he cares and caſts about?

And is not here a great account to make? nay, how do we watch for a fair day in harveſt, and ply our time; and yet this great buſineſſe we heed not?

2. Nay, nothing will make us wait on God, but the Croſſe; as to the Diſciples, Do we watch to get out of the World; or rather, to run farther into it: As it was in the dayes of *Noah*; ſo now, nay worſe: For now the World is drowned in careleſneſs; witneſs, our exceſſive drinkings, and endleſſe drunkenneſſe; our too common trade of uſerie, and oppreſſion; our neglect of the Word and Sacraments; that we watch nothing, but our luſts,

and

and pleaſures: Mammon and our own Wills: and like theſe waſte our Maſters goods, and ſtrike our Fellow-ſervants, and withhold a portion from the poor. Will not the Lord of the Church call for a reckoning for theſe: and if we be taken in theſe, woe unto us? We know what is the hire of ſuch faithleſs Servants. We watch the plague to prevent death, but we wait not on God to meet death; we watch the enemie of our Land, that we be not ſurprized; but we have an enemie within, that will overthrow us: We provide againſt famine, and yet our ſelves pine.

Now this watching is not any power in man to preſerve himſelf, but ſenſible of his own weakneſſe to preſerve himſelf, and longing to be with Chriſt.

1. That we wait in Faith upon the Word of Chriſt, believing the promiſe, though we ſee nothing but miſerie, and death, yet expecting life and freedom according to that Word.

2. That we be working in love, and obedient to his Will, not ſeeking, or ſerving our own Luſts; even ſo, as we would have Chriſt to finde us, when he comes.

3. Truely knowing our own danger, and the ſtrength of the Devil, and the World over us, daily drawing us to forget this day.

That which Chriſt ſaid, *come*, is, or ſhould be the care of all our Watch.

1. If our love were to Chriſt, would we not wait for him as the Wife for her Huſband, and the Child for the Father?

2. If we knew our danger, we would not ſleep, and ſuffer our Houſe to be broken up.

3. If we believe the nearneſſe, or uncertainty of his coming, We would watch better.

For we know not when our Maſter will come. So that in this we ſee the reaſon, *viz.* The uncertainty of the time of his coming.

1. The certainty of his coming, that the Maſter will return; Death and Doom ſhall light upon all.

2. That he will come at an unſet time, when the World is ſecure.

3. That none ſhall eſcape it.

4. That everie one ſhall be accountant.

No eſcaping of this day, for as the balliff, it purſues man though

though he flee as a Traitor, and having arreſted him, Phiſicians nor friends: cannot bail him, but he muſt dye.

When the Scripture ſpeaks of this day, it ſeems to haſten it, as though it were at hand, even on our necks, as, Dan. 7. 9, 10. And *Paul*, *upon whom the ends of the world are come*, And *Peter*, *The end of all things are at hand, but of that day, knows no man; The Father hath put them in his own power*; So that,

The dayes of man are only numbred of God, and the hour of death unknown to man, but he will come when he thinks leaſt thereof.

When they cry, Peace, peace, &c. And yet it cannot belong to any: and for the general day, all the Propheſies of Chriſt are near fulfilled, as the ſpreading of Error, and Hereſies, Wars; Plagues and Prodigies are now abroad; Faith ſcarcely found, trade of iniquitie in growth: Love extinct: And if the Goſpel be preached through the World, it may be before we parte this place

1. How fond are they then that will calculate this day: as the Heathen of old, by their Chimick year, and golden number, fifteen thouſand years: as alſo the *Chineans* in *Auſtins* time: Who ſaid, It ſhould be four hundred years after the Aſcenſion; and Papiſts by the coming of Anti-Chriſt; who was to be of the Tribe of *Dan*, and reign three years and a half in *Jeruſalem*, and ſubdue all the World, and then ſhall the end come: But let God be wiſe, and all men fools and lyers; for this is not to be known; but waited on in all ſtraits and wants.

1. He vvil come it may be in the firſt or ſecond vvatch; or at the davvning.

2. At death, not as thou luſteſt; for vve vvould all have him to ſtay till the davvning: But attend, and he vvill *come*. O! What a day vvill that be, vvhen thou looks for Life and Wealth, &c. And Death comes and vvill not ſtay?

Leſt ye be found ſleeping.

None ſo great danger to man, as a ſleepie ſecuritie, and mindleſſeneſſe of his ovvn frailtie, and the judgements of God.

Thus, *Sodom*, and the Old World, *And ſo ſhall the coming of the Son of man be*: Wealth and Riches make ſecure, as Luk. 12. Pleaſures of the

of the flesh makes secure, as *Sodom*; yea, the freedom of the Gospel makes secure, being turned into the flesh; nothing keeps man waking but the Crosse; and thus the World is fallen a sleep, only dreams of these things.

But a waking day will come; when the sound of the Trumpet of the Word sounds in thy heart; or if not, the sound of the last Trump; and then happie he, whom the Master shall find waking.

FINIS.

The Preface of Mr. *Brierly.*

I Wot not what quaint humour now of late,
To write theſe numbers, ſet my Pen agate;
But whil'ſt my drooping Muſe, in ſundry faſhions
Was drawing Portracts of ſome private paſſions:
There was preſented, to my troubled thought,
This worlds wide Sea, which fiercely rag'd and wrought;
Thereon Chriſt's Ship, ſore toſte with gaſt did blow,
By Satan raiſ'd, the ſame to overthrow.
I much, much longing, e're the Ship ſhould ſplit,
To finde the Jonah *that did trouble it.*
Firſt here at home, did ſet my ſelf to ſee;
And ask my Conſcience, if I were not He:
which, though it ſhew'd me cauſe enough, and more;
Yet, not for any meſſage that I bore.
What hurt, if others, to themſelves would try,
And each one in his heart, ſay, Is it I?
That all might joyn, their beſt endeavours more,
Peace to purſue; then they have heretofore.
My fleſh preſented me, with many wrongs
Of lots caſt on me, by ſome adverſe tongues;
Who preſt me much to tell, what Countrey ground
My breeder was, and whither I was bound?
To whom, I ſay, that I from Canaan *came;*
Of which both coaſt, and language too, I am:
And would poſterity to underſtand,
I ſerve the Great GOD, both of Sea and Land;
Or at the leaſt, I do deſire to doe,
And by his Servants; to be held ſo too.
Though I muſt ſay, In me, there's much out-ſtraying,
And in the unregenerate part, gain-ſaying.
My Meſſage is for Peace, and unitie,
For fear God's Church, ſhould much in danger'd be.

These are the special, not the only end,
why on this subject I some speeches spend;
For my intent is too, to keep this glass,
To view my mind hereafter, what it was,
That this against my face, may witness bear;
If I gain-say; what I have written here.
If any say, while fools do undertake it,
A parable seem worse for him that spoke it.
I say, I have been train'd in Christ his School,
So long I trust, I am no wilful fool;
But such a fool, I much desire to be,
As Gods true Wisdom may remain in me.
If he grant that, let men speak on, and spare not;
For I at all, for other wisdom care not.
But to conclude, lest some may think it wrong;
I numbers use, not liberty of tongue:
And hold that measures limit one to sore,
I say, if free, I had said little more;
Only expect not here such frame and order;
As in Gay Gardens fram'd in bed and border:
Which through fair Allyes, answering to the eye,
In well proportion'd uniformity.
But some wild Forrest work, or ill fenct fields;
Where grow at random, such as Nature yields.
A Cowslop, Daffadil, perhaps a rush
Sometimes arose; but ne're a Bramble bush.
In fine, a speech, where things at next are set;
As memorie, objects, and occasions met:
Irregular my Muse, hath trac'd the bent
Of such occasions, as still give it vent.
A course by some, but now of late begun;
Where those that method want, may row and run.
Professedly, and finde a shelter fit,
To cover wants, and suit a running Wit:
An ess-bee, or some such little thing,
which honey bears, and yet without a sting.
The thing as yet, requires to shadow out,
My silly knowledge could not bring about:
But what I thought was needful to be told,
As I am able, I do this unfold.

Of True CHRISTIAN Liberty.

I *Was ſometime (as then a ſtricter man)*
By ſome good fellows, tearm'd a Puritan.
How I deſerv'd that name, though I'le not ſay;
Since beſt men now, muſt bear that brand away.
But lately (ay me) Grace hath waxed cool;
Fleſh playing truant out of Moſes *School.*
Not through the Liberty that Faith doth give;
But for becauſe, much Adam *yet doth live:*
Which ever and anon, or more or leſſe;
Is turning Gods grace into wantonneſs.
And now men ſay, I'm deeply drown'd in Schiſm,
Retyr'd from Gods grace unto Grindletoniſm:
So that I now, a Liberty do hold,
which neither Grace, nor Godly Wiſdom would.
I grant, how far the Liberty I have,
Is not in God, were better be a Slave:
And further thus, what works of grace I do,
If any are, but weak and ſlender too:
What wicked ones may think or cenſure me,
Is (I conſeſſe) a thing doth little move me:
But that Gods Children hardly ſhould conceit me,
Whoſe pretious balmes, I rather wiſh ſhould beet me.
Thou God forbid, or that my latter age,
Should be ſecluded from thy heritage.
I mean the fellowſhip of Saints below,
Which if I want, I whither ſhall I go.
In ſome friends lately, I have Strangeneſs ſeen,
I once thought, could not poſſibly have been:
If O my God, this rent from thee ariſe,
Then ſmell the ſavour of a ſacrifice:
But if ſome other Sone of man have done it,
Curſt be that ſin, which at the firſt begun it.
But, what are theſe, which in Gods Church I bear?
Theſe ſtrange contentions, ſtird up every where?
Manaſſes *now with* Ephraim *contending,*
And Ephraim *back again, his counter forces bending:*
'Gainſt little Judah, *both of them partaking*

Ruben's *diviſions, great heart ſorrow making.*
O let not thus Chriſts *ſeamleſs Coat be torn,*
Or Sion *travel, and no Child be born:*
By that foul ſin, which ſhares with bloody Sword,
This live Childs limbs, accurſt before the Lord:
And that hard mother Step-dam judg'd to be,
That can not grieve her ſon thus mangled ſee.
But leſt I too much from my ſelf ſhould wander,
I freely grant, this is at all no ſlander.
That once (when time was) I did thus much ſee,
Which now is almoſt out of memory;
To witt, a wonderous beautiful condition,
On that which now, is termed new Religion:
By name deliverance, free Juſtification;
True Liberty, glad tydings of Salvation:
Which may be call'd new too, in ſome reſpects,
Of objects, times, and different effects.
As which the Spirit of our mind renews,
Which to Samaria, *was ſo joyful newes.*
New wine, firſt Love, the Chriſtians ſweet beginnings;
Fine gold, rich pearls, the godly Merchant winnings,
Chriſts yoke made eaſie, by the ſpirits oyls,
The Joy of Harveſt, or dividing ſpoils:
Not that I then did, or do look to find
Some ſtrange Religion, of another kind,
Then that, wherein I ever have been trained,
Since firſt, I from my mothers breaſt was wayned.
For ſo to do, as I conſider well,
Were to make ſure work, ſoon to get to Hell:
But even the ſame (ſay I) that hath been taught,
Since God his Goſpel, into England *brought;*
Gods very Truth, which that it doth not ſit
All ears and ſeaſons; man is faulty yet.
But to be ſhort, then was the time (alaſs)
I can but only ſay, That then it was.
I was (I ſay) more ſenſible of ſin,
And of the danger, it had brought me in:
But ſhall I now, begin God's love to ſtorie
To me his wretch, and is it for his glorie:
Eſpecially, If I ſhall there withall,

Shew how his favours on a dung-hill fall;
For though Sun-beams, do draw from flowrie brinks
Sweet ſmell, yet carrion ſend forth filthy ſtinks.
Lord, I confeſſe much ſowen, ſmall increaſe found
Of fruitful crop, within my barren ground.
O let my ſoul ne're draw this curſe upon her,
Thou can'ſt not bleſs her, but with taint of honer.
'Tis only thou, who can'ſt an anſwer yield,
Whether I Dung-hill be, or fruitful field:
But if at all, thou ought in me haſt ſowen,
Bring to perfection, that which is thine own;
And leave me not (as ſin gives cauſe to doubt)
Among theſe Virgins, who ſhall ſtand without,
Nor what I have, from me in Judgement take,
But me a harveſt for thy mercies ſake.
I will ſay on then, what my Conſcience tells me,
And clear the truth, ſince thus the caſe compels me.
The Good I did (I ſay) ſeem'd then more ſlender,
The ill more vile, my Conſcience much more tender,
Then now it is; as having felt the ſmart
Of God's great judgements, with a troubled heart.
Gods Sp'rit (what ſay I) who now ſcarcely know,
If e're I felt it truely, yea, or no;
God's Sp'rit I ſay, for ſo as then I thought,
Had to my Soul, ſuch happy tydings brought
Of Gods great mercy, in delivering me,
Who had ſo long try'd the forbidden Tree;
And thereby plundge me in ſuch deadly danger,
As to Gods Cov'nant almoſt made me ſtranger:
That then me thought, I felt his love more free,
Then I before, could it conceive to be.
His love more free, (I ſay) my ſelf more vile
Then er'e before, unleſs I me beguile:
Then ſay I, what? Not liberty to ſin,
Becauſe of freedom God hath ſet us in.
So that one may, whoredom and theft commit,
And notwithſtanding, not offend in it.
Nor that the Spirit, ſo renewes the will,
As quite excludes all motions unto ill.
O Blaſphemie! dare any brag of ground;

wherein

wherein there may ſuch ſtark of grace be found:
Nor of Gods preſence, knew I e're ſuch ſenſe;
As drives from his, all ſin and doubting thence:
So that one would not thereof be beriven,
No not to change it, for the joyes of Heaven:
Nor that the Spirit, doth without the word,
Unto our Souls ſufficient light afford.
Nor that one may, adventure on a ſin,
Becauſe God will be glorifi'de therein.
But this I ſaw, that there's a reſt of faith,
Which ſets Believers free from hell and death:
That out of us, our health and life is wrought;
That out of us, the ſame is to be ſought.
That Gods elect, even from their ſecond birth,
Unto their death, are ſtrangers on the earth.
That pretious liberty, they thereby win:
How ſweet a thing it is to maſter ſin:
How this new Law doth ſet Believers free,
How Chriſt his yoke is perfect libertie.
How this can be, that men can parte from ill,
When dangerleſſe, they may do what they will.
That God ſometimes, his preſence ſo reveals;
That for the time, both ſin and ſorrow vails:
How ſuch ſhall think that while, be't ſhort or long,
They nev'r ſhall move, their hill is made ſo ſtrong:
That more one doth from this degenerate,
The more he falls to pride or worſe eſtate:
How God doth draw, by his ſwe t cords of love
Souls here below; to live with him above:
Who whiles they ſee, Gods will is ſo (o ſtrange)
Their preſent bleſs, for greater would not change.
Not but, that they full freedom would require,
But thus to Gods will, linkt is their deſire.
What power with God, this law of love doth give,
How in his Members, Chriſt is ſaid to live.
How grace doth with a Metamorphoſe ſtrange:
Deep threatnings into exhortations change.
That th' World, Fleſh, Sin; yea, Satan and the hell,
Are for Gods Children forct to worke the beſt.
So God for his, good out of ill doth draw.

what's life to God, what's death unto the Law.
How firſt the Law, doth Man in bondage bring;
How Chriſt his death hath tane away the ſting.
But now of late (as I muſt needs confeſſe
To Gods great glory, and my ſhame no leſſe:
I have been through the Tempters ſubtiltie,
Toſt with temptations of inconſtancie:
Not in reſpect of our Religions ground,
I ever doubted to be ſafe and ſound.
But in regard of ſome particulars,
About the wich, have been ſo many jars:
As whether there be any living wight,
Who like to Gideon, *walking in his might;*
Doth ſin down right, like Midian's *hoſt deſtroy,*
Whoſe heart God fills with ſuch continual joy:
In his great love, ſuch ſtrength againſt their ſin;
That faith in them, hath long unſhaken been.
In which his love, their ſouls are ſo ſet free,
As they therein can walk at liberty.
Such as that ſin, can neither break their peace,
Nor upright walking, confidence increaſe.
This hight of Grace, do ſo exceed my skill,
I needs muſt ſay, that title it who will:
For mine own part, I utterly diſclaim it;
I mean the having, not the will to gain it:
No, not the will to gain it, ſo I ſay;
Wherein I truſt, I go not far aſtray:
For ſure I am, if faith were firmly there;
It Lyon like, the limbs of ſin would tear:
More faith, more love, the ſurer is the knot;
Yea, ſuch a one, as ſin diſſolveth not:
But rather ſhrinks to nearly to approach
The Mint of faith, its copper coyn to broach:
Or if it do, its but as though a ruſh,
'Gainſt ſhining ſhields, his pricks ſhould proudly paſs.
But wo is me, how ſhould I frame my tongue,
That ſome men here, ſhould not conceive me wrong:
I do not I, broach newes of ſuch a ſtate,
Where blocks of ſin ly not in graces gate.
But that his heart's more ſafe, that's better guarded;

That fortreſs ſurer, which is ſtrongly warded.
Faith is a fortreſs, Love lyes ſtrong within
To keep the hold, leſt Foes ſhould enter in;
When Gods bright cloud his Temple doth fulfil,
Leſſe room I trow, remains therein for ill:
The Bridegrooms preſence, whiles the ſame doth laſt,
Workes joy and chear, men need not then to faſt:
Though ſlender ſhot, doth cauſe the Fool to fall,
Canons ſcarce make ſign on the Caſtle-wall;
The Aſſailants ſtrength, the Objects weakneſs do
Ever contrare, to make a deadly blow.
This is the cauſe, why tender fleſh by dint
Of ſturdy ſteel, receives ſo deep a print:
And here eſpecially, it muſt be ſo,
Where th' ones ſtrength doth, from th'other weakneſs grow:
Like muſhroms, which from barrenneſs of ſoyl,
Doth ſuck his ſap, and filthy liquor boyl-
And if you think, whiles Faith ſtands firmly ſound,
Yet ſin that while, can ſtrike as deep a wound,
As where its weak, you ſpeak things quite contrary,
And ſo affirm impoſſibility;
Indeed I grant moſt men coin ſuch a Faith,
As may of ſin abide the better breath,
And not be ſick, but ſuch a Faith ſay I
Will with his Maſter live, and with him dye.
So then ſuch Faith my ſoul deſireth not
As is a Poyſon, but an Antidot;
Not ſuch as fleſh might freely ſin as much
As it deſires, and conſcience feel no truth;
But a perfume which caſts ſuch ſmells behind it,
As ſoul, as made us cannot once abide it:
Such as prevents that ſin, can bring no ſmart,
For that it firſt ſo purifies the heart;
And though this life afford it not in prime,
The leſs it is, the more the fault is mine.
And who imagins ſin and this agreeing,
Feigns a new fiction never yet in being:
Yet is it true, that our Salvations ground,
Reſts not herein, what good in us is found:
But in another, higher ſeat doth ſit,

which

Which makes our works but underlings to it:
Hereof it comes that our Divines well ſay,
(Which words Lewd men may wreſt another way)
That if from works, or more, or leſs, thou meaſure
Thy certainty, thou heapeſt copper treaſure:
Since God in Chriſt before all times and place,
By His Decree, determined our caſe;
Not from the good that we ſhould after do,
But of free choice ordaining us thereto.
Then make not that a cauſe which is th' effect,
Of Gods dear love in them, He doth elect;
But whoſo draws from Faith by true deſcent,
The Pedegree of works as conſequent,
May thereby judge if no ſuch fruits appear,
That ſound aſſurance is in no wayes there:
For good and ill trees by their fruits are known,
And fruitful ſeed will ſpring, where it is ſown.
So when I ſay, I wiſh in God his love,
Such confidence, as ſin might not remove.
My meaning is, I wiſh a faith ſo ſtable,
As t' enter therein, ſin might not be able;
Or if it did, yet hope ſhould not be loſt,
But bid in him, whom it ſo dearly coſt.
As in that caſe, when Sin and Law is over;
This were I trow the next way to recover:
Nor would this cauſe Gods goodneſs to deſpiſe;
But in new life ſtill more and more to riſe:
Unleſs Corruption do abuſe the ſame;
Which if it do, yet grace is not to blame.
And 'tis moſt true, that Unbelief is Mother
Of every ſin, adulteries, theſts and other;
By which is writ, the ſins of graceleſs men,
With Diamond point, and with an Iron-pen:
For Conſcience Paper is, Ink Unbelief;
Th' affections Pen men, whereof Will is chief.
So then lewd life, and true faith are no kin;
For Chriſt is not the Miniſter of ſin.
Nor yet doth freedom, preaching in ſuch minds,
As that ſweet Doctrine fitted for it finds:
By its own kind, abroad ſuch baſtards ſet,

More than doth Nature monſtrous ſhapes beget:
But if this new cloath wider make the rent,
It only falls out ſo by accident:
As when it meeteth with an hardned heart,
Which wholeſome food to poyſon will convert;
As oft it doth too (I confeſſe) yet ſo;
As that the Law of other ſort makes moe:
I mean of Hypocrites, who while they hear
The hideous thundrings, of the ſame through fear;
Worke with a vengeance, till their backs do break;
Wiſhing mean while, their wrath on God to wreak:
Who ſtill (think they) moſt like a cruel Maſter,
Layes on more load, and bids them worke the faſter.
Yea gathering ever, where he hath not ſtrawn:
And heaping profit, where he hath not ſown.
Theſe when they ſee, the Law no mean, nor meaſure,
Doth hold in loading, then they take more leaſure.
And having not the Son, to ſet them free;
Are tyr'd at length, break out at liberty:
And ſo a freedom, of their own they have;
But ſuch a liberty, as God nev'r gave.
Whereout off too ſprings th' Atheiſt filthy ſwine,
The carnal Proteſtant or Libertine:
Or elſe ſuch Hypocrites, as ſtill make ſure,
They take no peace, but what they may indure:
Gaining like peace, by that their formal walking;
As doth the Fowler get, by Fowlers ſtalking:
Much like the Crab, their eye ſight one way bending,
The whiles their footſteps are another tending:
Whereby it falls out, that theſe counterfeits,
Are of all other ſeldom ſet in Straits.
Whiles formal walking keeps them fleſh and bone,
From being broken on the Corner-ſtone:
A cauſe, why Harlots, place in heaven find,
Before that worke proud Phariſaick kind.
As for the Law, this ground of Faith it gaineth,
That graceleſs men, it civilly reſtraineth;
At leaſt, until ſome exigent betide;
Such as is ſaid; and make them turn aſide.
Now in what wayes beſt, for thee who art a gleaner,

To make thy God herein the greateſt gainer.
Since that moſt like, as in our Statute Law;
Out of the yoke, lewd men their necks can draw:
By this or that exception, or pretence;
Or otherwiſe, by wreſting of the ſenſe:
And that in our Experience every day,
Thoſe words prove true, that Chriſt himſelf did ſay.
We pipe to you, yet you no meaſure keep;
We mourn to you, and yet you do not weep.
'Tis not (alace,) in offering oyl, though fountains;
Nor though all thine, were ſheep upon the Mountains:
Nor that thou doſt thy Neighbour ſorrows grieve,
Nor yet the poor with all thy goods relieve.
'Tis not in this, nor that corruption killing;
No, nor in Rivers of ſalt tears diſtilling.
'Tis not thy foot, from outward evils turning,
Nor yet thy body given to the burning.
It neither is in this, or that mans teaching,
Nor is it in the Law, or Goſpels preaching.
No, no, 'tis not in him, that wills or runs;
But in Gods mercy, which creats us ſones;
Yea, Lord, it is thy Spirits mind that blows,
Which none can tell, from whence or whither goes.
But ſaith one (for ſo I hear one ſay)
I thought at length, theſe fellows would diſplay
What minds they bear, repoſing in ſuch wiſe
Themſelves in God, the means they do deſpiſe.
O God forbid (alace,) let not one brother
Such eager cenſures lay upon another.
The means I reverence, as the thing whereby,
God ſaves his Children ordinarily:
Nay, th' only way, wherein all Gods elect,
His ſaving Grace, and bleſſing can expect.
Nay, who neglects, much more who it contemns,
Gods Ordinance, for his ſouls health condemns.
Yea, 'tis in brief, Gods worthy Inſtrument;
uſ'd in his hand, his Children to prevent.
Yet he offends not, who more phraſes puts
upon the workman; then the axe that cuts.
Nor is his tool the worſe: Nay who contends

For workmanſhip, the tool therewith commends:
Like th' Orator, who whiles of kin doth raiſe
Himſelf, the whiles, he Eloquence doth praiſe.
For he who ſaith, that God alone doth all,
Makes not men dead ſtones in the living wall.
Yet this in reverence, we muſt all confeſſe,
What good in us is found, beet more or leſs,
Is of the Sp'rit, which like ſap even flows
From out the root, even to the utmoſt boughes;
It ſelf transforming into diverſe actions,
As numbers do, into their ſeveral fractions;
Nay, rather like, the ſap within the tree
Which grows both branch, and bud, and fruit to be:
Yea, and leaves alſo; for 'tis nothing elſe,
But ſap which runs through Natures ſecret cells,
Into the tender tops, it ſelf conveying;
It's ſap, green liquor, more and more, conveying;
Till it to leaves, and fruits, from whence it lyes,
In ſundry ſorts, and ſhapes diverſities:
Where Nature taking time by the warm Sun,
Frames and concocts it, till the work be done:
When as, by wondrous workmanſhip we ſee,
It turn'd from ſap to leaſe, and bud and tree:
Being in hardneſs, faſhion, coller, taſte
Transform'd, and in new mould and manner caſt:
And ſo is called by another Name,
Then meerly ſap, whereof at firſt it came:
Yet is it of none other Nature made,
Then that whereof, it firſt beginning had.
Even ſo, the Spirit; is the root and ground
Of all the Good, that is in any ſound.
As for example, into thy froward Will
Flowes God, and doth its hollow ciſterns fill;
Whereby ſuch ſweetneſs to thy ſoul it ſendeth,
As to its lure full buximely it bendeth.
Likewiſe he doth, inveſt thy inward ſight,
And fills thy underſtanding part with light;
With theſe much like, the moon making thee ſhine
With borrowed light, which yet he counteth thine.
Lord, is it ſo, that we ſo baſe and vile,

Shall

Shall with thy beautie be adorn'd the while.
Shal thy life ſtreams from out our bellies pour;
And yet for all that, be accounted our.
Wilt thou beſtow both wine and milk, yet ſay,
That it is bought, though we have nought to pay:
Then Lord, ſo do, let me right beautious be
Through thine own beauty, which thou ſets on me.
My Soul into the wilderneſs allure;
Speak kindly there, and it to me aſſure
My Fathers houſe; O! cauſe me to forſake,
That thou mayſt in me greater pleaſure take:
Yea, be't ſo Lord (as ſpake the Mother Maid)
So be it Lord, to us as thou haſt ſaid:
Then ours ſhall be the joy, and endleſſe bleſſe,
As thine the Kingdom, power and glory is.
But to return, me thinks, it ſhould be beſt,
For winning Souls in Chriſt, his rule to reſt;
Who meeting one, that needs would Heaven get
By his good works, a combrous task him ſet.
Now of this ſort, all unregenerate be;
Who Chriſt his blood, their ranſome doth not ſee:
For having not that endleſſe bleſſed Store;
Which, whoſo hath, is rich for evermore.
They of their works, will needs a preſent bring,
Such as may gain the favour of the King:
Which whiles they ſtrive at, with a bended back)
Still, ſtill they ſtrive, and ſtill they ſtrength do lack;
And thus muſt needs, to exigent them drive,
Who thus in vain, againſt the ſtream do ſtrive
For ſtrugling till, they ſee that what's amiſs;
More than the other infinitely is:
Mean while, Gods Trumpet, ſounding in their ears
Blaſts of amazement, horror, blood, and fears:
Then Clouds of wrath begin to boyl and brighten,
And thundering Canons, in the Conſcience lighten;
Their high topt Mount doth ſmoake, and quake, and quiver;
The Rocks do rent, and into ſplinters ſhiver;
And were't not that, ſometimes a ſmall ſtill voice,
Doth cauſe a ſtand, the Soul her ſayles would hoyſe,
And into Straits, of deep deſpair ſtreight run her;

Crying to Rocks, and Hills to fall upon her.
Yet muſt I grant, a lower ſail doth carry;
Go ſmoothly on, and times and tydes do tarry:
Dancing full deſty, in a merry gale;
With wind and weather, to the black Prince hall.
But of theſe paths, its difficult I ſay;
Which a man takes at turning of the way.
Whether towards the cape good hope aright.
On terrors tide, or ſenſeleſs ſound he light.
And where before I ſay the Law doth drive
Thoſe from ſelf truſt, who for performance ſtrive:
It's only objectively that I mean,
After the letter and the outward ſtrain:
Even ſo far forth, I ſay, as means can go,
In ſuch like working, and no more but ſo;
For 'tis God's proper work the ſoul to waken,
It's he that hath the Conſcience tardy taken.
But what need is there thus t'apologize,
For who thinks I the work-maſter deſpiſe.
When I ſay this or that, the means effecteth,
Though it be never named who directeth;
For men will think my meaning to be this,
Gods Words the Tool, himſelf the work-man is:
Let none è contra then (whiles thus I praiſe,
God all as worker) thence concluſion raiſe.
I utterly the means thereby exclude,
Nay wiſh they ſhould not paſt their place intrude,
Yet true it is, they oftime ſo do.
Through our default, not by their nature too;
Men therein towards Papiſtry much bending,
Beginning their Devotion there, and ending:
And thats more danger as I underſtand,
Than doubt of leaning on the other hand:
Yet this I ſay, that who excludeth either,
Diſjoyneth thoſe which God hath linkt together.
Yet do I wiſh man would in any caſe,
Give both of theſe their due and proper place;
And let who fear (when as they hear ſome ſay,
That God in working bears the praiſe away.
Leſt men thereby ſecure of means ſhould grow;

Beware.

Beware, leſt they to far on left hand go:
By giving ſo much to the outward deed,
As they thereby, meer Formaliſts may breed:
If men here in an equal hand would carry;
None need about this point ſo much to vary.
For Paul but plants, Apollos he doth water;
But God alone yields both the work and matter.
And in this race men bend their bodies whole,
And ſtirr their ſtumps, and look at God the Goale.
It's read in wars, ſome Nations ſet before them;
Their chiefeſt Virgins, to ſhew valour for them.
The Crown of Life, puts much more life within.
And makes men ſtrive, Immortal prize to win.
I mean this Crown, but as it man reſpecteth;
Not as it back to God again reflecteth.
And yet there is a motive more than this,
Whith not by Nature, explicable is.
And yet no dreeam, no fancie, nor temptation,
Nor to be call'd in ſcorn New Revelation:
Which as I take it on me to expreſſe it:
So 'tis moſt true; I cannot I: confeſſe it;
Nor do hereby boaſt my ſelf to know it,
But ſure I am, ſome of Gods Children do it:
If any know it not, yet ſcoff it ſo;
Let him before God anſwer thereunto:
But thoſe that do, ſay what they liſt, and ſpare not;
For well I hope, that ſcoff at it they dare not.
But whither run I, all I have to ſay;
Is that Gods word affordeth us the way.
For winning ſouls, who firſt for ſturdy Rocks,
A hammer hath for ſin and Satans locks:
A powerful key with many wondrous wardes;
From which no time, nor place ſo ſecret guardes.
For every ſickneſs, Medicines ſweet affording;
To every perſon, and degree according.
Not only ſo, but teacheth to apply;
And giveth reaſons, when, and where and why;
As bidding us not grieve, whom God would glad:
Nor ſtrengthen them, whom he would have be ſad.
As Reaſons ſerve, rebuke, exhort, reprove;

And

And all theſe with long-ſuffering, and with love:
Yea, warn the wicked of his wicked way,
On mourning Souls, ſome balme of Gilead *lay.*
With many other ſuch like rules; yet this
May be a thing too, which belonging is:
And that is Chriſtian Wiſdom, to diſcern
The proper ſtate of thoſe who are to learn.
Whether wild fallow, that needs plowing up,
Or gapeing dry, that ſhowrs of grace would ſup;
Like skilful cooks in ſeaſon to prepare,
And each Stomack, wholeſome fitting fare.
I would not be miſtaken here, as though
My meaning were, ſo deep in others bow
To draw; as that I here preſume to lay
A Platform to direct our Preachers way.
No, no, let none once ſuch intention dream;
If any do, I ſpeak it not to them.
My meaning only is to manifeſt,
What I do hold in this, as in the reſt.
I hold it fit, that each one fitted be,
As to his need, and want do beſt agree:
Which being difficult of to diſcern,
(Thoſe needing moſt, who leaſt deſire to learn)
Teachers muſt crave Gods ſpirit ſo to finde it,
For in their own caſe, hearers oft are blinded.
Thinking they knew enough, we wiſh more ſtill,
Then can be kept ſubjected to their Will;
Or comforts to their hardned hearts applying,
Elſe loading Conſcience, that's already lying:
The firſt (I needs muſt ſay) is oftner ſeen,
For in the latter, few to blame have been;
Moſt hearers being ſuch, whoſe wounds do feſter;
Needing ſharp cor'ſives, more than healing plaiſter:
And holy things muſt not be caſt to Dogs,
Nor precious gold, before ſuch angry Hoggs.
For though theſe Halcion dayes, which God hath ſent;
Men may the Churches orderly frequent,
And ſo be formal; th' unaſſailed Senſes
Blinded, and guld, with Satans ſly pretences:
The ſtrong man arm'd; in peace poſſeſſion keeping,

Tryals not rouſing yet the dog that's ſleeping.
Yet ſure full many, who the means thus uſe;
Do not forthwith, God for their portion chuſe.
But rather in the Cloſet of their Hearts;
With Sin and Satan, ſecretly take parts:
Yea all that live in unregenerate ſtate;
Do God his truth, and Children deadly hate:
Whom if they could but at a dead liſt ſee;
On God himſelf they would revenged be.
Who being ſo to that they love ſo dear;
They cannot chooſe, but needs his Force muſt fear:
Knowing, if he live; they are ſure to ſmart,
For that from which, they are ſo loath to part:
Whoſe forc'd good works, though he regardeth not,
Thoſe dear earn'd goods, that one a ſtone are got.
Yet are they turn'd through his ov'r ruling hand,
For him and his, in right good ſtead to ſtand.
To make his power known, and ſhall to th' free,
Hewers of wood, and water bearers bee.
But to return, moſt hearers being now;
Such as the truth in, words at leaſt allow.
Yet wanting vigour, in the inward part;
Gods graces into wantonneſs convert:
Yea Gods dear Children, which regenerate be;
(So far as carnal) are not herein free.
For wanton fleſh ſoon taking heart at graſſe,
The ſoul bewitcheth with her whoriſh face;
And ſaith, ſince Chriſts robes on man, nev'r fear it;
Thou 'rt ſafe enough, though ſlovenly thou weare it.
It's meet, the hammer of the word ſhould wound;
The Laws loud Trumpet, much and often ſound
To ſuch hard hearts; for it's at all no wrong,
Since Law and Works of right to them belong:
At leaſt ſo far forth, as they carnal be,
Or not ingraft in Chriſt, the living Tree;
And ſo works taught them, in another kind;
Than thoſe that are of a more freer mind:
At leaſt, until it bring their brazen face,
And iron ſinnew into other caſe;
For there's difference, and a main one too;

Twixt works that carnal, and regenerate do:
So do the Governments, that they are under,
Differ as far, as heav'n and earth is ſunder.
Th'one under grace, things good and well do act;
Th' other bond ſlaves, reſt with the outward fact.
Yet is the firſt far nobler Government,
Harmonious, and full of ſweet content;
As which doth here, with nobleſt minds accord,
How much more fitting for the nobleſt Lord.
Eſpecially, ſince where man cannot look,
He ope's and reads it in the heart-ſeal'd Book.
It's this, no doubt, which ſhall for ever be
The Saints Companion, through Eternity.
This golden Rule, which to be wiſhed were,
In ſtead of all Laws, might be Ruler here.
And no diſcouragement to Princes tho,
Whoſe Rule were neareſt to Gods order ſo.
Then ſhould long-ſufferance ſweetly make ſupply,
To friend or foe, to any Injurie.
If Injurie at all amongſt ſo many,
Graces of Love, there could be offer'd any;
Which reaches foes, for a regenerate ſtate;
To friends and foes, its goodneſs will impart.
It's general unto Chriſtians in their way;
And unto foes, to win them if they may.
Which may be ſo, yet wickedneſs and ſin,
Through indulgence, men though not ſoſtered in.
(For evermore, he loves his friend moſt dear,
Who leaſt can with his faults and ſtrayings bear.)
This is that love, which from good conſcience ſprings;
And a pure heart, like to the heavenly Kings;
Who is loves fount, pure, infinite divine,
Who ſends his ſun, on good and bad to ſhine.
Then would be pouring out abundantly,
To other men, as God had pour'd to thee.
Yea far beyond ability, a will;
As large as is the light, that all doth fill.
Then would be no envying one another,
Nor lifting up our ſelf above our brother.
Nor yet diſdain with th' elder ſon to ſee,
The younger in his Fathers grace to be.

No

No though the while, his brothers feaſt did laſte,
Sowre herbs inſtead of dainties he ſhould taſte.
No contumelious, nor opprobrious words;
Which wound the heart, more deep than piercing ſwords.
No ſeeking for our private wants ſupply,
Letting our Countreyes, and our neighbours lye.
No Practices, no bitterneſs, no hate
'Gainſt private perſons, or the publick ſtate;
No ill ſurmiſe allow'd in friend or foes,
Without a tryed and a grounded cauſe.
No prejudice, againſt a deadly teacher,
Nor fear of words, wrong wreſted from the Preacher.
No buſie hunting after higher places,
Nor no diſdaining men of meaner graces.
No ſoul rejoycing, in committing ſin,
But Gods ſweet favour, and good conſcience in.
No wrong invaſions, nor no hateful jarring;
No diſobedience, nor no cauſe of warring:
Nor any thing, which might a hinderance be,
To ſweet concordance, and firm amity.
Save that perhaps our conſcience would not reach,
To guide us what's moſt fit to do in each.
But if the judgement were inlightned too
Accordingly, then were no more a-do.
But ſweet content, a life of joy and mirth;
And in a word, a Heaven upon the earth.
A goodly golden Common-weal to ſee,
Through love each others Lord, and Man to be.
But ſince not had on earth, God hath ev'n here,
The better our Infirmities to bear,
Full well provided Common-weals and States;
Maſters and Servants, Subjects, Magiſtrates.
Such men as may, the ſword of Juſtice draw,
Wrongs to redreſs, and keep lewd men in aw.
With other ſundry means to end the ſtrife,
And difficulties of this preſent life:
Which all are Rudiments, and helps to lead
Towards that life, where none of theſe ſhall need.
Without the which who could remain an hour,
But violence would life and goods devour

Which ſhews how much, we here eſtranged be,
From that perfection of Eternitie.
I tearm it thus, ſince moſt here, if not all,
Is violent, ſo not perpetual.
At leaſt ſo far, as God doth not reduce,
And recreat it; for his nearer uſe.
Which I confeſſe, the more that he ſhall do;
The leſs corruption it is ſubject to.
As being brought to that ſweet calm and peace,
The very Center of all happineſſe.
Yea ſpiritual made, which how much more they be,
With this his nature, nearer they agree.
For even theſe, our Maſſie bodies ſhall,
Again be raiſ'd bodies ſpiritual.
Yet ſo, as they muſt holy be and pure;
For otherwiſe, he can them worſe indure.
Hereof he natures, goodly order ſet;
As ſhaddow (though but of a portion yet)
In this that actions, natural we ſee;
Furtheſt from violent coaction be:
Wherein the Creature, doth it ſelf intend,
Towards that calm, and uncreated end.
In which fair Book, are plainly manifeſted,
Gods power and purpoſe, towards man regeſtred.
Who ſuch a ſtamp, on ſilly man can frame;
Like to himſelf, I do not ſay the ſame:
For his pure Eſſence, Infinite in bleſſe;
To Creatures incommunicable is.
Two Infinits there cannot be for letting;
And bounds and limits, each to other ſetting:
So Creatures he, out of himſelf createth;
Whiles he his working, outwardly dilateth;
Outward, I ſay dilateth, for within;
The Trinity, hath each to others been
Eternally; moſt lefles of deſtraction,
In ſome ſerene, calm, pure, perpetual action.
Without all motion, change or alteration;
Which is far otherwiſe in this Creation.
Which made of nothing, daily doth intend
Towards a Period, and a final end.

And would accompliſh it, ſave that this power,
upholds the former, and matters every hour:
For this our world is but the younger brother,
So call'd by ſome a ſhadow of the other;
That ſpiritual, and immaterial He,
The ſecond Perſon in the Trinity:
And hath a temper, ſaid to be compound,
Of parts in nature quite contrary found:
A cauſe yet too why creatures it produceth,
Of ſundry ſhapes, and for ſo diverſe uſes:
For, God forbid, I ſhould in any caſe,
Once ſeem Gods works and Creatures to debaſe.
The leaſt of whom that live the heavens under,
Than they have parts, contain more cauſe of wonder:
But thus conſidered, as we them compare,
with their Creator, ſo they nothing are.
Who all their parts creats, and frames and joyns,
Whoſe leaſt parts bigger than the other loyns;
In whoſe wide womb all creatures lye unmolded,
Before all times, unſearchably unfolded:
Whoſe ſpiritual nature is without exception,
Moſt infinite in Goodneſs and Perfection:
The very Heaven of a bleſſed Soul,
(Though I a place grant too above the Pool)
Theſe things to creatures, never can agree;
Which only ſpiritual in a meaſure be.
And circumſcript, ſubject to time and place;
Motions, expoſes, changes, and diſgrace
By Nature; ſave as it is ſaid before)
As to perfection, God ſhall them reſtore:
Which ſhall be once, when they are purifi'd;
And ſp'ritual made; their nature rectifi'd;
Extract into a quinteſcence ſo pure;
As meer created Natures can indure.
Leſſons hereof, ſome Artiſts ſeem to ſpell
By Nature; as in Mathematicks skill.
Who (void of Rules, in th' abſtract) through defect;
Place its perfection in the Intellect.
As that which is more ſpiritually intent;
And ſo by conſequence, more excellent.

For ſpirits do all bodies far exceed;
As forms above their matter, have their meed.
I do not ſay, with ſome all ſpirits be
No ſubſtances, but meer quality.
But this I ſay, Theſe are ſo near of kin,
That with one name, they ſometimes named been.
And what in us, but quality men call,
In our Creator is eſſential:
From whoſe pure Fountain, Streams ſtill overflow
To Creatures, as from head-ſprings Riv'lets do.
Love, patience, meekneſs, peace, and righteouſneſſe,
Joy, wiſdom, pittie, truth and holineſs.
No marvel then, though a regenerate ſoul,
Down theſe clear Streams, of Gods pure pleaſure roul.
And bathe it ſelf with ſweeteſt delectation;
Re-ſold therein by wondrous tranſmutation;
Re-ſold I ſay, like th' air which ſome conclude,
Thoſe cold moiſt concaves of the Earth include;
Till in that Kingdom having long converſed;
It's turn'd to water, and in ſprings diſperſed:
Made fellow riv'let, with the reſt to be;
To run along in one fraternitie.
Or (if it fitter ſeem) like clouds of water,
From which the Sun, extracting ſubtil matter,
Changeth them peice-male, till the whole dilated,
Be into the air, in time evaporated:
The aires kind kinſman, 'twixt it ſelf and water:
Becoming ſo, a partial Moderator.
Thus doth the Soul, moſt truly undergo,
Both generation, and corruption ſo:
Though not for ſubſtance, yet for quality;
Till in Gods Image it inveſted be.
The rather when, this body too is made,
To the pure ſoul then ſubordinate:
Like thoſe in Luke, *who bidden go, did run;*
Do this, and it was incontinently done:
For bodies once, their Souls muſt fitly ſuite,
It's pure deſigns, better to execute:
While both full bleſt, eternally ſhall run,
Down thoſe life Streams, till Gods good will be done.

And

And as his Will is evermore a doing.
So ſhall that ſtream be evermore a flowing:
They needleſs of conſtraint, herein for thriving,
As water is oft down the Channel driving.
Or as the Tree, which doth by Nature grow,
Bears fruit and bloſſomes, though none bid it ſo:
Which Kingdom here is actually begun,
So ſoon as one, by faith is made a Son.
And as the Soul, within the body lives,
And thereunto, both life and motion gives.
So doth Gods Spirit, the ſoul therein abiding,
With endleſs pleaſures and delight it giving:
Wherein the leſſer violence doth need;
Nearer men are to happineſs indeed.
As liker to the pureſt Nature, which
In all compleatneſs of perfections rich:
Who needs no labour, nor no motions make,
For any buſineſs he doth undertake:
But is an Eye, a Hand, a Tongue and Ear,
On all occaſions, when he liſt, and where:
Yea is that Ear, that at one Inſtant hears,
Within, without, and far beyond the Sphears:
That Eye which doth moſt infinitely ſee,
What's paſt, what's preſent, what ſhall ever be.
A powerful hand (where e're he liſt to ſhew it)
To hurt or help, and when he liſt can do it.
That Wiſdom deep, that underſtanding might,
To whom all Secrets, and all hearts are light.
That will which is a work, and when it liſteth,
No Creature in the Heavens, nor earth reſiſteth:
That Providence, which with one act doth guide,
What ſhall for all Eternitie betide:
That Sinnowie love, which in embraceing Arms
Claſps all his Creatures, and them ſweetly warmes.
And in a word, that good without defection,
Which is incapable of Imperfection.
How can that Soul then, but moſt bleſſed be,
Who bears a part in this ſweet Harmonie,
So far as Creatures can in any wiſe,
With this their great Creator ſympathize?

This is that Ocean of Immortal Bleſs,
Wherein the bleſt Soul ſweetly ſwallowed is.
Born and contained; for 'tis more right to ſay,
That rather it contains, and bears than they.
That River pure, from Paradiſe that's flowing;
On whoſe green Banks, the Tree of life is growing.
With monthly fruit, with leaves that never fail;
All ſickneſſes, and maladies to heal:
That chearful, freſh, and everlaſting ſpring;
Which ſtintleſs, endleſs, boundleſs joyes do bring:
Pure light where birds of Paradiſe are ſkirming;
Clear Streams, where fiſhes numberleſs are ſwiming:
Freſh Floods, whoſe Channels, love is ever filling;
Their bleſſed body, through whoſe veins diſtilling.
O Sacred Mount, where love do build her neſt!
O, World of Immortality and reſt!
When ſhall my ſoul once and for ever be;
Wholly poſſeſt, and ſwallowed up of thee:
Of thee the harbour of all happineſſe,
The Sea of comfort, Son of Righteouſneſs:
Of thee who art the life, the light, the love,
Of thoſe celeſtial Citizens above.
Of thee, whoſe face, makes Saints and Angels ſing:
So as therewith, the heavenly vaults do ring.
Here (by the way) conſider if there were;
Some taſts (as why not) of ſuch comforts here.
Whether it might not, cauſe the heart to ſee,
Some taken up, with that ſweet melodie.
As mourning now, were to the Soul a task;
As far more fitter to give thanks, than ask.
(As th' one of theſe, quite voyd of th' other be not,
How ever men, ſometimes in that caſe ſee not)
How ever to, mourning (I muſt confeſſe)
More ſuits this life, and mans great wretchedneſſe.
I dare not then (where I can ſometimes finde,
Men leſſe to craving, more to thanks inclin'de)
But think, they thus do, as then taken up,
With Gods bright face, and pleaſures of his cup.
For though that fleſh, may counterfeit a joy;
That proveth not Gods Children for a toy.

For its apparent, that ſuch caſes are;
(As both experience, and Gods word declare)
Whereof example, David's Pſalms diſplay,
In many a ſonnet, and melodious lay.
When thanks and joy, as prompt and kindly be,
As are requeſts and moans in miſerie:
And tell me then, whoſe lot it is to ſee;
That which to moſt men, is a myſterie.
I mean whoſe ſoul a load of ſin doth preſſe;
Much like a Mountain, for it weighs no leſſe.
The Lord diſcovering by a wondrous light,
To thy wrackt Conſcience, ſuch a gaſtly ſight.
As makes thy heart to quake, thy bones to quiver,
Thy fleſh to fail, and ſcorcheth up thy liver.
So as thy ſelf, art to thy own ſelf ſeeming,
A loſt damn'd devil in thy own eſteeming.
Unworthy beeing, food, bread, life, that for,
Hate to thy ſin; thy ſoul thou doſt abhor.
Tell me how then, In ſuch a caſe can frame,
T' agree thy heart and tongue to praiſe Gods Name:
Whether thanksgiving to ſuch a time as this;
Or prayers or groanings, more agreeing is.
If thou in this caſe, blames not groans and prayers;
Nor wilt if others, much, much thanks in theirs.
Since it is like, there was a time before,
When they were leſs in thanks, in groanings more.
I rather think, them nearer God to be;
Unleſs their carriage ſhew the contrary:
Not judging they omit ſins, to confeſſe;
Becauſe they ſee their own much holineſs.
But if their joy now is, or e're was true;
There hath or will come times, wherein to vew.
In fine ſuppoſe, thy hearts with child of praiſe;
To Gods Name here, thou now begins thoſe layes:
Yea that celeſtiall and melodious ſong;
Which to the Heavens more properly belong:
And feeling in thy ſelf a reaſon why,
Thou art thus moved to this melody:
And no more plain a token can there be,
Of Gods true grace and thy felicitie.

For

For who his friend with thankfulneſs can greet,
For that whereof, he never felt the ſweet:
Which grace of God is hardeſt there to finde,
In my conceit, of any other kind.
At leaſt wiſe, for my ſelf, I'le not deny;
This in my own ſelf, I can leaſt eſpy.
I mean, I can moſt hardly come to know,
If e're I truly gave God thanks or no:
Reaſons whereof, are theſe (as I conceive)
We love our ſelves well, we would ſtill receive.
Were our thirſt kindly, we are thirſty land;
We never love, to look on empty hand.
Our fleſh is luſty, and our ſouls are lank;
So that we have no hearts at all to thank.
But to return, to do God's pleaſure, is,
Of Gods dear Saints, the happineſs and bleſs.
No other thing, but inſtruments to be,
In our Gods hand, his Name to glorifie.
In which his will, bleſt ſouls for ever biding,
In that calm road, to watch his ebb and tyding:
And therewithall (or in or out the bay)
With ſweet breath'd ſighs of love waſted away.
What courſe the Current of Gods pleaſure runs,
Which is that very liberty of Sons
Imparted to them, not by verbal telling;
Nor labored out, as words are done by ſpelling:
But ſecretly, th'anointing doth convey
Into their hearts, to will, to do and ſay.
Yea that anointing, which without all meaſure,
Remains in him, who is the very treaſure:
From head to members, ſtill it ſelf conveying,
As head ſprings do in thouſand Channels ſtraying:
Or as in Organs, one ſelf breath fulfills,
Proportionally, the great and little quills:
Cauſing the teſſe, as well as bigger ſpeak;
And in each time, in order ſilence break:
So doth Gods Spirit, which is his very love,
Whereby he loves himſelf, and his doth move.
Towards himſelf (which too his working power
And doth before, at Sea and Land devour,

Laying

Laying the mountains and the valleys plain,
That nothing might Gods Children's wills restrain)
Cause man within the living stock to thrive,
Or move, as do great wheels the lesser drive:
So that this will is Gods primarilie,
Yea, even mans too in a next degree;
As fully as his eating, drinking, sleeping,
Standing, or walking, health or harbor keeping.
For who gives power these things to will or do?
The very same that gives the other too.
O happie grafts, who thus transformed be,
Into the Nature of this living Tree;
Whose leaves are ever flourishing and green,
And roots fast fixt, the liquid streams between.
You Demy-gods, who to this Mount can say,
Pluck up thy self and plant thee in the sea?
Whose wills from Gods, receiving still their bent,
May in a sort be call'd Omnipotent:
At least, so far as by his Spirit ye
Are set a work, his instruments to be.
Though here in measure, after to fulfill,
In perfectnesse the pleasure of his will:
Who, from the hot breath of Gods spirit bear
Tydings of joy, alarums oft of fear:
The great Kings Heralds now proclaiming pittie,
Anone for sin, destruction of a Citie.
Whose souls down deep in Gods sweet secrets dive,
As fish in wholesome streams play, live, and thrive:
Whose sure presages, (oracles say I)
Gods light reveals, his power doth ratifie.
Dear messengers whom God doth oft imploy,
To kill and quicken, plant and to destroy:
Whose fatal Judgement justly to come under,
Is to be Butt, for Gods bright bolt and thunder.
O let me Anchor underneath your Lee;
But ne'r spread ensignes of an enemie.
Now Gods will thus reveal'd is term'd commanding,
So call'd (as seems) for our weak understanding;
At leastwise as commandment doth imply,
Unaptnesse, or inflexibility.

which

Which though by Angels done, and out of hand,
Yet as but can, with Angels Nature ſtand;
Whoſe abſoluteſt Actions, nev'r are ſuch;
As to approach an uncreated pitch.
Yet is me thinks, liſe to a free concurring,
Of Stream with Stream, mov'd by the Fountains ſtirring:
Alwayes remembring, that within the head,
Lyes all the life, that's in the members ſpread.
Yea Chriſt himſelf, when once he hath put down,
Authority and Power, ſhall yield the Crown
To God the Father; that the Deity
May all in all his dear lov'd Members be.
Authority and Power, thus much importing,
By Law and Ordinance, a force extorting.
And thus Chriſts Prayer, for his is veriſi'de
That he in them, and they in him abide.
Who doth both will, ſpeak, think, and live, and move;
In every ſoul unite to him in Love:
Like as the Soul, ſtill in the bodies ſenſes;
Its executions outwardly diſpences.
Thus God doth uſe to execute his will,
In ſuch (I ſay) as he vouchſaves to fill;
Though he ſuch Organs, needeth near a deal;
But all is done, for ſilly mans avail:
Needs not (I ſay) who to himſelf is ſtore,
Of all rich Treaſures, as is ſaid before.
Yet by a new and living way found out,
Better to bring his bleſſedneſs about:
That he might man, his late loſt treaſure win;
His Temm, Houſe, Temple, to delight him in.
He bowes his heart by love from him to draw,
What never could be wrung out by the Law.
Could not (I ſay) in reverence be it ſpoken
For by Gods Power his will is never broken:
So be obtain'd, till from himſelf firſt ſhedding
His love; He ſet a ſecond love a breeding.
For ſuch is Man, for frowardneſs and teen;
As ſome crab'd, dogged curr, that I have ſeen:
Which you may take; and all to beat and bang him,
To make him ſtoop, and you ſhall ſooner hang him.

Who with the Marigould ſhuts 'gainſt a ſtorm ;
But ope's at large , when beams of grace ſhine warm.
This way God deals and takes delight in this ,
That thus in him his ſpouſe delighted is ;
Like a moſt kind and tender hearted Lover,
Who his own dear hearts joy, and griefs, doth ſuffer ;
Or Friend on whom, his friends content rebounding.
Is to his heart, a double joy reſounding.
As of a well mov'd lute, the trembling ſtrings,
Unto a well mov'd ears, ſweet murmurings :
Or as two ſouls , by ligaments from either,
Within one body , were unite together.
Thus well the Father with his ſon agrees ;
And thus the Son partakes his qualities.
Yet here but in a meaſure I confeſs ,
For we are here but in a wilderneſs ;
Where penurie of bread and water wring us ,
Where foes aſſault , and fiery ſerpents ſting us.
Where luſting thoughts, from Egypt *ſtore defile us,*
Where Midianites *entrapping ſnares beguile us.*
Our health more reſting (for our Faith is ſmall)
That we are known, then that we know at all.
For were it full , our joy would be ſo ſtrong,
This mortal life could not continue long.
But here the beſt, do but in little meaſure,
Enjoy that rich ineſtimable treaſure ;
As Veſſels that contain, not paſt their bearing;
Or bodies that endure , not paſt their wearing,
Though I confeſſe a difference of degree,
Is here as well, as ſhall hereafter be :
Some newly born , and in the Mothers lap ;
Which skill no more , than ſweetneſs of the pap.
Who (ſave in their deſires) do quite diſclaim
All hopes of Sonſhip, to belong to them :
Whoſe hate to ſin , is yet ſo wondrous ſore ;
Then yield to it , they 'd rather dye before.
Some in the vigour of their youthful prime
Suffer and do , by entercourſe of time :
Now foyl'd (their Arms, not cloſely claſping us)
Yet Victors in the ſpiritual fight anon.

Some

Some Fathers grown both circumſpect and wiſe,
In ſpiritual combats through long exerciſe;
By conſtant walking in a godly way,
Able for God, both much to do and ſay:
For though our deeds do nothing add nor miniſh
To God, nor to what Chriſt (not we) could finiſh;
Yet, that it may be better manifeſted,
That this life bread is thorowly digeſted:
Its looked for that it the eaters drive,
In courage, ſtrength, and manly acts to thrive:
For ſweet it is ones heritage to ſee,
But ſweeter far to feel it ſo to be.
Now here through ſanctitie we entrance make;
Yea, ſound poſſeſſion of Gods kingdom take.
Our God being like ſome wondrous loving Father,
Who chooſing an adopted Son, the rather
To let his Son his minde the better know,
That all is his, and that he means it ſo:
Not only by his writings doth convey,
Or ſtate him in his livings all he may:
That he far off in other Countreys being,
Might feed his hopes, by ſeals and writings ſeeing,
But gives him leave, and freely bids him come;
And in his life-time makes his houſe his home:
Allowing him his dyet at his Table,
And for his horſe, a ſtanding in his ſtable.
Proviſion of his Chamber, and his Bed,
To come and go, and reſt his wearie head.
This man can then by demonſtration ſhow,
That he is heir; yea, feels the ſame is ſo.
Now for our preſent caſe t'apply this to it,
I will forbear, ſince every one may do it.
Only I ſay, who truely is an Heir
Of Chriſt his Kingdom, makes his entry here:
Yea, ſome enjoy it in a great degree,
Great in it ſelf, though not reſpectivelie.
What meaſure though I deal not here to ſay,
Meddle not with that, who meddle with it may:
Wherein thou needs exceeding wary be,
Of judging others by what is in thee.

Or ſhall I others gifts and graces ſtint,
Becauſe my ſelf can ſee no farther in't?
And who art thou that dareſt ſo confine
Gods bountie to that ſtraitned breaſt of thine?
True grace ſtill eminent, of grace will own,
Admire and reverence where the ſame is known;
Not once diſdaining to be thought to be
Inferiour to another in degree.
For this one thing that we do ſomewhat think us,
To nothing, in the pit of pride doth ſink us:
Not that but ſhews ſometimes for ſubſtance goes,
And that men ofttimes are deceived ſo;
But ignus fatuus *never yeelded ſmoak,*
Nor Owles long hidden lye within the poak.
Yet that no hinderance is, why ſome indeed
And verity may not in grace exceed.
Such maſtery to'btain againſt their ſin,
Such conſtant feeling of Gods favour win.
So comfortable and ſo ſweet abode,
Such fellowſhip and walking with their God,
That nature, nay, themſelves ſhall much admire,
That e're they ſhould continue or acquire:
(As ſome of our late well approv'd Divines,
Have teſtified in their new extant lines)
Why ſhould it ſo incredibly be thought,
That men ſhould into ſuch a caſe be brought;
As both we finde the Scripture doth avow,
And good mens paſt-experience too allow?
And who art thou darſt ſcoff at, or deny,
That for ſincerity thou ne're didſt try?
Nay, canſt thou do it, tell me by the way?
(That its impoſſible, I do not ſay)
Since grace there is, and grace its face doth ſhow,
Why judgeſt thou the heart thou doſt not know?
I grant thou mayeſt upon the parties, where
Some anſwerable fruits do not appear.
Pronounce that they but rotten branches be,
And no ſound members of the living tree;
But therewithall beware, that thou good ſeed
Do not pluck up together with the weed.

Give me a man that can himself set free,
From imputations of Hypocrisie:
For still more labour he bestoweth in it;
More cunningly, methinks; he strives to spin it.
Since this is so, what means hast thou to spy it;
More probably, then th' other to deny it.
So then where thou good signs sees, how much lesse
Canst thou these Parties charge with doublenesse.
Not that but Maskers by contempt, awateing
Those apeish Juglers, and their counterfeiting:
Who having not the heat of Grace within;
A superficial self wrought web, begin:
Self wrought (I say) for where true grace is seen;
The Parties Patients, more than Actors been.
Still understand me, not in any case;
The means hereby, I lessen or debase.
Since commonly, God in and by the means;
Bestows on his, this rich and happy gains.
But to return, mistakings I confesse,
In Christians one another sort no lesse:
That Hypocrites, I willingly let passe,
Who counterfeiting what he never was.
As one who doth the praise of goodnesse favour;
The thing it self, yet nev'r the rather savour:
Who by his seeking, how to be accounted,
'Mongst such, as to some pitch of grace are mounted:
And outwardly the businesse undertaking,
Quite mars the matter, in the very making.
These I let pass, being such disfigured mates;
As makes themselves unbid associats.
Of them I nothing say, but of dear brothers,
Of mis-conceits, 'twixt Christians, one and others.
But out, Alace! will no man undertake?
'Twixt Paul *and* Barnabas *accord to make:*
Must (I the man, so far unfit) be he
Somewhat to say? or nothing said must be:
Or is the one part, so obstinately bent;
It may be counted labour vainly spent.
Or have the other eyes, and do not see;
Nor can with meekness they restored be.

Or if not so, do brethren quite give over,
To labour so, their brethren to restore;
Or do their Conscience testifie that ever
They thereto have imploy'd their best endeavour?
Or is the one part willing, and the other
Backward unto the dutie of a Brother:
Or would in meeting still more jarrs arise,
And cause the one part th'other to despise,
Raising an heap of doubts and quarrels more,
Than ever came in question yet before.
Or is't in vain to strive? that inward light,
That some decernes, to paint to others sight:
would some disdain to hear, or to be told,
Of mysteries that meaner men behold?
Or think they should be thereby much despis'd,
At least accounted not so well advis'd:
Or hath the one part cause of jealousie,
That th'other deals not in sincerities?
Is any side with prejudice so led,
Words may not rightly be interpreted?
Is any side (say I) must taking parts,
Remain, where should be Harmonie of hearts?
Or, is their main truths left undescried;
Or, are men carnal, or is Christ devided?
But, O! what means and parties might be found,
To search out these things to the very ground?
For, as for me, I am a silly man,
unable and unfit these things to scan:
To whom it may be said, look thine own eye,
Before thou fault in others dost espye:
But 'tis no spying faults, where what's amiss,
Through misconceits, one labours to redresse;
And lo, how Sion droups, love lyes along,
Even like to dye, who then can hold his tongue?
Then somewhat will I say, and somewhat must,
Though sin say no, and I lye in the dust:
And if that any these my words despise,
Say, he hath met with one more bold then wise:
And if he listeth let him add this too,
Who can more boldly then blind byard do.

And if he think a Mediator ſtill,
Should be a man diſcreet of place and skill,
Of good deſert, who needs not be aſham'd,
To finde a fault, where faults are to be blam'd,
To either part indifferent, or at leaſt
One, who on all ſides hath ſome intereſt:
And he that judgeth me to be none ſuch,
Well fare his heart; I will not blame him much.
For I am greatly conſcious to my ſelf,
Of indiſcretion, ignorance and pelf;
Yea, ſin and weakneß, inſomuch that I,
At all diſdain not to be ſaid ſo by:
Yet thus much ſay I for apologie,
I take not on me this or that to be;
Nor ſeek I the preheminence and ſtate,
To be ſome doomſ-man things to arbitrate:
But leave to each man, as he thinketh beſt,
To cenſure it, and me even as he liſt,
Praying that Gods, not mans regard, may be
In chiefeſt honour, and reſpect with me;
Not that I light eſteem mans love or hate,
But would to Gods, keep mans ſubordinate.
And for my taking parts, my anſwers this,
I ſee not where a real difference is;
For this I count as none, where men accord
In ſubſtance, though ſome difference be in word;
But had there been, and I had therein rankt me,
I know not who would for my work have thankt me:
Nor ſeek I for't, for that, nor for this ſtuff,
Which though perhaps it now endure a ſnuff:
Some honeſt heart may yet, when I am dead
Vouchſafe to Read, and think not evil ſaid:
And howſoe're the manner I may miſſe,
I'm ſure I know what min intention is.
In fine let this ſerve for a period here,
If ill I ſay, let all men witneſſe bear.
For difference then I ſay, I do not ſee,
In theſe Garboils a main one yet to be;
If men by rule of Charitie be led,
That things may rightly be interpreted:

For as I grant ſome worthie to be checkt,
Becauſe dark ſpeech they do too much affect,
So by miſ-underſtanding, anſwer me,
May not ſome hearers too blame-worthy be.
Far be it from me here in any wiſe,
For dark and doubtful ſpeech t'apologize;
Much leſſe for that accurſed worthie hating
Damn'd Romiſh practice of Equivocating;
The which though by Nature all men lyers be,
Who willingly maintains, accurſed he:
Nor do I judge of Charity as blind,
But ſay its no ſharp cenſurer by kind;
Whiles Chriſt and his Apoſtles plainly ſpake,
Did their true ſenſe each hearer undertake:
Nay, who'l deny, God doth to ſome unfold,
That others cannot ſee though they be told,
No, though thou ſpell them in the plaineſt ways,
Withall the beſt words thou canſt once deviſe.
For what ſees fleſh, or man regenerate too,
So far as blind corruption hath to do?
Which may a reaſon be, why this man brands
That for obſcure himſelf not underſtands.
Like him that cry'd, the candle gives no light,
When as (poor man) the want was in his ſight;
That man whoſe ſpeech is out of ſeeling ſpun,
Thinks it perſpicuous as the mid-day Sun:
Not that I here do go about to blame
Some, (who at others laudlie though) exclaim,
With ſuch like words: O theſe are they that ſee
That which to us is but a Myſterie;
Nor that I point out, or exemplefie
For eminence, this or that man, I,
Nor yet the other for deffect in grace,
Once aim at, or indeavour to debaſe:
But ſay, who ſcorn that other ſhould diſcern
More then himſelf, this leſſon well muſt learn.
Take heed of thinking he doth ſomewhat know,
Leaſt he know nothing as he ought to do:
I ſpeak to them too, who diſdains at ſuch
As ſimpler be, and know not yet ſo much.

And whereas there be more or leſs degrees,
Of ſpiritual inſight each one ſees:
I lay this ground, more grace one hath, ſtill he
Thinks other better than himſelf to be;
For why in others man th'effects but knows,
Within we ſee ſin in the very cauſe:
And that is plain in this, that in their hearts,
Such are more vext than all their other parts;
Nor ſay I now, that Nature cannot ſee,
In humane learning, difference of degree,
And as is ſaid, Grace hath for other eyes,
And wiſdom to diſcern too, none denyes:
Yet one main property of clearly ſeeing,
Is not too much to eye ones own well-being.
But with good Job, *to liſten too not ſcorn,*
His Maids admoniſhment, though baſely born:
I oft have heard a godly man confeſſe,
Himſelf beholding for his skill no leſſe,
And ſpiritual inſight how to bare the face,
And ſecret paſſages 'twixt ſin and grace;
To ſome one poor diſtreſſed Soul that lyes,
With bleeding, and with ſore and blubber'd eyes,
Who never a letter know, can on the Book,
Nor dare for ſin, ſcarce up to Heaven look:
Then all his Studies, or his humane guides,
Books, or what other humane help beſides:
And good cauſe why ſuch folk have ſo clear ſight,
For God ſets in the Soul his candle light:
Yea, makes it even a Holy School, wherein
His Spirit and Satan ſtrong diſputants been;
The Soul mean while, yea oft the Bodie walking,
The hands at work, the tongue imploy'd in talking,
The eyes at view, I almoſt ſaid even ſleeping:
Hear theſe two talk, their acts in earneſt keeping,
Which needs muſt be a paſſing way to fill,
That ſimpleſt Soul with wondrous ſpiritual skill:
And this made David *too a good practiſer,*
Then all his learned teachers ſo far wiſer,
As to ſpeak truth; how ſhould it other be,
But ſuch muſt practiſe of neceſſitie

So deep impreſſions both of love and fear,
Stampt in their Souls of things that toucht ſo near?
And this hath made ſome ſpeak, how much they found,
Themſelves to Prayer and Temptation bound,
For finding out of that hid Scripture ſenſe,
They ne're could gain by labour nor expence,
Learning and Arts, as handmaids unto Grace,
My meaning is, by no means to debaſe;
For where theſe two have both their proper ſite,
That man muſt needs prove rarely exquiſite:
But that's where Grace the other cloſs doth lay,
Down under hatches from the light of day;
For ken it ſelf once nere, ſo little ſtronger,
It will be Miſtreſſe, but the Maid no longer:
A cauſe why thoſe, who lay as chiefeſt ground,
Bare Eloquence, doth yeild ſo harſh a ſound,
And burden ſo, a ſanctified ear,
With ſuch a weight, as grievous is to bear:
True Eloquence I blame not, but ſuch froth,
As all in ſounds out from the ſpeaker goeth:
The baſe-born Imp, whoſe pedigree's derived
From ſpurious Seed, of learning wrongly wived,
Blame-worthy moſt, when as in holy writ
Affected Humane Flowers varniſh it.
True Eloquence is in its ſplendor, where
Fullneſſe of matter, words doth overbear:
Setting the heart of ſuch a large extent,
Like a full Veſſel that muſt needs have vent;
Or well-charg'd Piece, whoſe bullet fiercely drives,
So violent, that it with lightning ſtrives:
The chief intention which one hath in hand,
Being how to make his hearer underſtand,
As beſt content, when he th'impreſſion leaves,
And cleareſt ſight of what himſelf conceives:
Unlike that Souldier, who more cares in ſight,
Fair to diſcharge, then where his bullets light:
Still Gentlemen fair and farr off do ſhoot,
Miſſing the Paper, and ſometimes the Butt.
But the good Archer, who the Game would win,
Cares not how fairly, but how near the pin.

Accordingly things are to hearers brought,
As they before are in the ſpeakers wrought:
For what man gives another of a ſtore
Which himſelf hath not in ſome ſort before?
A cauſe why ſuch whoſe heart and tongue agree,
So wonderous powerful in their preaching be,
And thoſe who teach not by experience ſo,
Solittle profit by their preaching do.
What uſe hath eloquence, but to impart,
To other men, the language of the heart;
Wherein the plaineſt words that wit can find,
Will come far ſhort to model out the minde?
So almoſt infinite and ne're divine
Words, rather ſeem its language to confine;
Whereto, yet all that may moſt fitly ſort,
The ſpeakers thoughts moſt lively to import:
Whereby more light to hearers may accrue,
Yea, though it ſeem ne're ſo ſtrange and new,
Are commendable, yea, neceſſary too.
(Though most men think its but too much ado)
And plain, another thing than words high-born,
Where wind inſtead of Subſtance doth adorn:
Which Sermons ſtuft with eloquence and phraſe,
Ne're pierce mens hearts, but ſets the wits at gaze:
The Preacher's, like the neat ſpruſe Citie Dame,
Who, when an hungred from a feaſt ſhe came,
And asked by her Maid (and therewith chidden)
Why ſhe eat not with others that were bidden?
Said fool, the cauſe I feaſts frequent I trow,
Is not for meat, but manners there to ſhow.
Now for new words, ſome men as error breeders,
Condemn, and tearm them fruits of fancie-feeders:
To this I ſay, and hope I ſay aright,
Some words tearm'd new, oft gives a greater light
Into the Spirits meaning of the word,
Then otherwiſe a ſentence will afford.
Alwayes foreſeen, they do not diſagree,
With that ſound touch-ſtone of all veritie;
Nay, of abſurditie, nor error ſound,
Which if they do, then caſt them to the ground:

Becauſe

Because mans wit subject to falsitie,
And thereto prone, by Nature as we see,
Doth catch an error sooner from a word,
Then credit to long tales of Truth afford.
In which respect our words we well must scan,
As is observed by a worthy man:
New words must too be moulded in a mind,
Inlarg'd by grace, and helpt by natures kind;
For Nature here a hand-maid we exclude not,
So she into her mistris room intrude not:
Since Grace must somewhat have to worke upon,
No Seeds takes rooting on a naked stone,
Grace yeelding oft accordingly improvements,
As Nature doth fit, or unfit indowments:
For to the well-tun'd Lute, the oaten quill,
Yields (for delight) though man'd with ne're such skill;
Herein a large imagination much
Availeth to the yeelding forth of such:
Which is for everie form, a formless table,
And how much larger, so much better able,
To bear and represent to judgments eye,
More lively Pictures to shape Speeches by.
Its a good help, I say, namely in this,
That many a figure therein framed is;
And yet the sentence ne're th'obscurer neither,
But more apparant made by much of either:
And if you say, that figures little need
Where truth is meant, to stand in any stead;
I say, read but our Saviours life throughout,
Tell me what Chapters you can finde without,
I almost said, what verses? sure if any,
Full well I wot there be not very manie:
For this frail Life so slender knowledge brings,
We see but here the outward side of things,
And must the same expresse, not as we please,
But as we may, by such weak means as these:
Weakneſſe I do not to the word impute,
But say words serve, our weak conceits to sute,
Wherein the Lord to silly manward bends,
And to our weak capacitie descends.

Yet is it ſelf unſearchable profound,
where Elephant may ſwim, and finde no ground;
And doth in glorie infinitely ſhine,
Being one with that Majeſty Divine:
which though I do not, nor yet rightly may,
Of Gods word (as 'tis writ in Paper) ſay
In that reſpect a Creature, yea, alſo,
Shall fade and periſh, as ſuch Creatures do.
But to leave this, we judge here by events,
Our ſenſes guided by meer accidents,
And muſt have things in ſuch a ſort expreſt,
As fitteth our Capacities the beſt;
For in their cauſe to know things as they be,
This is reſerved for Eternitie.
Save that ſometimes ſome glimpſes of that Light,
Shine here at ſeaſons to our inward ſight:
Of ſpiritual things while God (a ſpirit being)
Shapes ſome good Souls a ſhred of his own ſeing,
which might be cauſe why Prophets could foretell,
What divers ages afterwards befell.
But now for uncouth words, if thoſe I ſay,
Hurt; 'tis where pride and arrogance bear ſway,
Men ſpeaking things ne're in themſelves decern'd,
But only at the mouth of others learn'd;
Wherein I wiſh my ſelf, and all men wary,
How we in theſe reſpects our ſelves do carry:
And that Paul's *counſel well obſerv'd may be,*
Be wiſe according to ſobriety.
But herein many I believe have been,
Yea, and yet are too much defective in;
Nor do I ſtrive hereof my ſelf to free,
But wiſh clear ſight, my failings more to ſee:
For this it is in ſome declining caſe,
As (wo is me) what wanes are oft in Grace:
Whenas the fleſh begins to grow ſecure,
The ſpirits Curb unwilling to endure,
Temptations baiting of their eager charge,
Grace leaving for a time my heart at large,
High ſelf-conceits in me not downright kill'd,
Rather the heart with foul preſumption fill'd,

Moſt

Moſt ready all Gods promiſes to take,
That to ſecuritie may furtherance make;
The judgment full of theſe concluſions ſtufft,
(which by the way doth make the heart ſo puffſt)
Theſe, and ſuch like, that my ſalvations free,
That works but only ſhew my Faith to be:
That though God doth not alwayes manifeſt
To me his love, nere'leſſe in his own breaſt,
Its ſure enough, as marks and mercies paſt,
witneß whereof perhaps ſome heartleſſe taſte,
Doth then remain, recorded long before,
Within the Regiſter of memories ſtore,
which morſells, when the fleſh hath got; it hyes,
And then unto a ſtomach croude applyes;
From whence down to the ſpiritual members ſent
They breed exceeding hurtful nutriment;
This peradventure may be reaſon why,
Some on marks paſt ſo loth are to relye,
which uſ'd to lead though to a higher meaſure,
Are to the Soul a very worthy Treaſure.
(For that the fleſh theſe to its further fall
Converts; the new man cannot do withall)
Theſe help too, as a ſtaff to lean upon,
Oft in afflicted Souls when feeling's gone.
They hurt by accident, when from ſupply
Of ſome rare Preachers ſweet delivery;
The fleſh idea's to it ſelf doth frame,
Of freedom, which (alace) is but in vain,
which falling on a Stomach fitting for it,
Makes new Creation droup, and ſore abhor it:
And oft with Paul *to ſigh and look about it,*
And cry for help and means to go without it,
When yet perhapes it proves a faſter gueſt,
Then to be packing at the firſt requeſt.
For carnal reaſon its a ſtedfaſt friend
To all deſignes whereto the fleſh would bend:
I call theſe Stomachs croud in this reſpect,
For their ſpirituall calors great deſect:
For ſure there's times, when as Gods Children are
Like Bees in winter ſeaſon, branches bare.

Yet ſeaſons too, when he their Veſſels fines,
And warms their hearts, as with refreſhing wines;
Yea, when Gods ſp'rit, the ſweet and pleaſant ſhowers
Of promiſes, into their boſoms poures;
The ſeaſon warm, the ground well dig'd and dreſt,
Whereby it moiſture better may digeſt;
Where lack of Sun and moiſture more then needs,
There oftimes many a bog and marriſh breeds.
As in our neighbour Iriſh ground by name,
We have at large experience of the ſame;
For give ſome Soil more moiſture then behoves,
And it forthwith into a quag-mire proves.
But Rivers in Gods Sanctuary flow,
And ſtand not in ſuch filthie pudles ſo.
This may be cauſe, why Chriſt himſelf did ſay,
To his Diſciples ready then away:
Yet many things I have to ſay to you,
But you are weak, and cannot bear them now.
Wiſe Fathers let their Sons have libertie
As they have wit to guide it; for we ſee,
Let th'heir in none-age feel himſelf young maſter,
'Tis all to nothing but he'll prove a waſter;
Makes revell rout, lets ſilver handfulls ſhiver,
Thinking his portion will laſt out for ever,
And of his Patrimony gets ſuch vent,
That ere full age, oft ſtock and all is ſpent.
Alace, poor Child, through want of wit and ſki..
In right diſcerning of the good and ill;
Himſelf he thinks how e're ſo ill he merit,
His loving Father ne're will diſ-inherit.
Whereby ſuch blows he to his livel'hood gives,
As he ſhall hardlie ſee through while he lives:
Or elſe at leaſt it brings a ſmarting ſkin,
And manie a heavie frown to hedge him in,
With threats, that if ſuch courſes be not left,
He ſure ſhall of his birth-right be bereſt;
Whereof, the whiles he lives in deadlie fears,
Himſelf he more on his good carriage bears:
Bringing home often many a weary back,
With Inning that, which he before did ſlack.

And

And with hard toil, and ſweat out of his brows,
Offer ſuch fruit, as in his garden grows:
For its not ill, that ſuch lewd lads as he
Should know themſelves within command to be:
Yea, and be taught by ſtrict, ſtrict obſervation,
What 'tis to be out of Gods frame and faſhion:
And not to have his lands till he can uſe them,
Leaſt he, by prodigalitie abuſe them.
For moſt of young men have their youthful fits,
Oft coming to their lands before their wits;
And commonly are call'd Bucks o'th firſt head,
Ne're weighing how their Father was beſted:
whiles with great toil, and ſweat of brows, he bought
Th'inheritance which now they ſet at nought,
who play at faſt and looſe, light come, light gone,
Like ſnow in Summer, on a Sun-hot-ſtone.
Theſe muſt be firſt taught by the Rod to know
What 'tis to uſe their Patrimonies ſo.
What if ſuch life be ſtill continued?
No hope for them, but diſ-inherited.
And ſtill, as they are of a dutie quailing,
Their Maſter never of due reck'ning failing.
This tutors them, and as a hyred groom,
Still holds them under, till their freedom come.
But that once there, then all that's paſt they ſee
Mere Rudiments, and but School-fa'hions be;
Wherein un'wares, they have been trained long,
To get them skill, and pluck their plummes among;
Yea, hard hem'd in, by th'maſters ſtraiter hand,
Till they their ſtate might better underſtand:
Much like the untam'd Colt, the Horſe, or Mule,
who (if he ſhew his ſtrength) no man can rule.
But true skill comes not till the time appointed,
That they are with the Sp'rit of Sons anointed;
Whereof more meaſure one enjoyes indeed,
The leſſer he of Rudiments hath need;
For Child-hood thoughts, and skill, but like it brings,
But riper age doth baniſh Childiſh things:
And now the ground of learnings well begun,
He needs not each inch to his rules to run.

Not that I dream of ſuch a rule erected,
As that Gods word ſhould ſo become neglected;
But that th'ſpirit, which from the word ne're ſwarves,
Guides all Gods Children as occaſion ſerves:
And leading them to what's there ſpoke or meant
In expreſſe words, or by good conſequent;
Whereof the very ſcope, the mould, and frame
Is in the heart deep written by the ſame,
And is to every one his heap of Treaſure,
According to his ſeveral pitch and meaſure,
Serving for Life and Actions as a Law,
There-out ſound rules and lineaments to draw:
Whereby Gods Children in good meaſure can
Make up the model of a Chriſtian man:
As from that ſtore-houſe where things old and new,
The good houſholder for his houſhold drew;
Wherein the Spirit, with the written word,
In one ſelf ſame doth evermore accord.
Which word of God ſo ſpoken by the ſpirit,
May fitly well, the name of inward merit:
This tearm I uſe, its working to expreſſe,
And in no humor of newfangleneſſe.
Here by the way, I would deſire amain
This grant of thee that feareſt God, to gain,
That is, as I would none ſhould be obſcure,
In willful uſe of words which doubts procure:
So thou ſhouldſt ſtill too haſtie cenſures flye,
Since who's in fault it may a queſtion be:
He, for dark ſpeech uneaſie to be found,
Or thou, becauſe thou'rt weak to underſtand.
I heard a good man once new Phraſe controul
This for example (inward in the Soul)
Which me thinks deep impreſſion (I proteſt)
Doth in th'affections fitly well expreſs,
For which that he good cauſe, yet did not know
I dare not judge, but think it might be ſo:
For reverence, which I to his learning bear,
His wiſdome, godlineſs and ſilver Hayre,
But that he wanted knowledge how to give
A tollerable ſenſe thereof, who can believe:

It may be he diſlike it as a gueſt,
Bred as he thought in a diſtempred breaſt.
But woe is me, why do we go to wars?
And make a breach about theſe verbal jarrs?
I wiſh that Charitie may every where,
In theſe contentions equall ballance bear,
And yet no further then things do accord
With verity, and wiſdom of the word:
Word-ſtrivings (with a good Divine) I ſay,
I much miſlike, and wiſh they were away:
As our dear mothers loſs, much more then gain,
And therewithall She's wearied out in vain:
Yet grant I too, ſome things but verbal ſeem,
Which we at no hand lightly may eſteem;
Proving (in Chriſt his Ship) like litt'e holes,
Or ſome ſmall clew, which like the ſnow-ball roules,
Whereof enough examples might be yeilded,
Of Hereſies, of ſmal beginnings builded:
As of Neſtorius, Eutiches, *and others;*
Thoſe baſe-born buds, and hateſull brood of brothers,
Againſt the which, good warnings well to arme
In theſe worſt times, I grant will do no harme.
Chriſtians muſt ſtill labour to bear a mind,
Not ſeeking faults, nor in plain miſſes blind:
Not ſeeking cauſe (I ſay) like him which to
His queſtion, whether man helpt God or no,
In any work: and anſwered with denyal,
Is ſaid t'exclaim, and make a ſtrange replyal:
Alledging for his proof this pregnant ground,
Out of the Judges *eaſie to be ſound:*
Where thoſe are tearm'd accurſed by the word,
Who 'gainſt the mighty helped not the Lord.
Nor may we be like Anaxagorus,
Who could not ſee that Snow white coliored was.
But to return whence I but lately left,
Gods Sons muſt once be of ſelf-works bereſt,
When they as dung, ſhall ſuffer all diſgrace,
And faith and love take ſtanding in their place,
And that the Heavenly Sabbath dawning is,
When we from our works reſt, as God from his:

I do not ſuch a reſting here maintain,
As may ceſſation from good duties gain;
But ſuch a ſeaſing as is from the Law,
A reſting in our Saviours yoak to draw:
Not that the Law is for its ſubſtance chang'd,
But to Gods Saints in other order rang'd.
Its nature now in Chriſt ſo qualified,
That its grim face we better may abide:
At leaſt the while its glorie paſseth by,
Cloſſe in the clifts of Chriſt his wounds we lye.
Whether like him, who once appeal did make,
From Philip *ſleeping to the ſame awake:*
Flying for refuge, we in ſafety be
Under that perfect Law of Libertie:
Which flying is by faith, a ſtill relying
On Gods free favour, both alive, and dying:
Whereout our Sabbaths works, which now are ſport,
Though heretofore perform'd in ſlaviſh ſort:
For neither circumcis'd, nor otherwiſe,
But a new Creature God doth chiefly prize.
Yea, this is it wherein he pleaſure takes,
And which in works, a real difference makes:
According to which rule, who walketh, he
Shall ever happie, and moſt bleſsed be.
Wherein, if any to the Angels train,
Of pitch, or paritie could here attain;
Who oft on earth by Gods permiſſion walk,
Yea, eat and drink, converſe with men, and talk,
(Acting Gods will) yea in a ſort do bear
Heaven ſtill about them, as they ſojourn here,
Ever remaining in that happie caſe,
As to behold the heavenly Fathers face:
Then ſhould they have, I dar be bold to ſay,
As little need of Rudiments as they.
For to the pure even all things holy lie,
But to th'impure they fall out contrarie.
To every one as he in grace doth grow,
Things are to him according thereunto:
But, for becauſe mans nature is but frail,
And deſtitute of means full ſoon would quail,

God

God of his mercie doth us here afford,
Prayer, Publick, Private, Sacraments, the Word,
Temples, and Preachers, Times, and Seasons fit,
And set apart for due frequenting it:
Wherein I see not, but there needs a strife
In me, much like as for my limbs and life;
I mean to finde Gods presence in the means,
For else the outward action little gains:
Which blessing yet I cannot look to finde,
Unless my self clos to the means I binde:
Yea, when I feel my heart most backward bent,
Then most of all it needeth sore constraint,
(As oft in hardened heart and much unfittnesse,
In slacking duties bear me woeful witnesse)
For things in me are not yet brought about,
That th'inner man can bear the other out,
But still need unto all good means to presse.
(As freely to Gods glorie I confesse)
But if that any (as it may be some)
Conceives he is to such perfection come,
As that his life a holy Sabbath is,
Though he task, work, and time, set dutie miss;
Yet mid'st of all his worldly vocation,
His heart is up in pray'r and meditation,
And that good thoughts in ordinary greet him,
Upon occassions still as any meet him:
So that his actions, yea, his thoughts and words
Glory to God, and good to men affords,
(As in some measure novices in grace
On others God may banquet for a space,
I say in measure, for I do not hold
Perfection here, as I before have told)
I envy not his case, happie man he,
Let him rejoyce in God, and pittie me;
And were it not, that men are bound to fear
And reverence to Gods ordinance bear,
And might a Christian dangerlesse dispence,
With other Christians welfare or offence,
(For ought I see) I should go nere it, I.
To think himself he might so edifie,

And with ſet times and duties, to be bold,
And by his inward ſtrength, firm footing hold.
But ſeeing (as aforeſaid) fleſh is frail,
And cannot look at Heaven, but through a vail,
Gods brightneſſe being clearer than the light,
Which ſeen in ſtrength, would quite put out the ſight;
That Rudiments much like our bonnets brim,
Will help our eye-ſight, though themſelves be dim.
I dare not for a world of gold adviſe,
Men to forbear the leaſt, leaſt, exerciſe,
That any help or furtherance may afford,
To God-ward, and hath warrand from his Word:
No, though they lived in the cleareſt light,
That ever yet enjoyed earthlie wight.
For (were there no cauſe elſe) Gods ordinance, tho
Neglect thereof no man could anſwer to:
The ſimpleneſſe whereof none may deſpiſe,
Since by thoſe fooliſh things, God daunts the wiſe:
There may be in Gods child, I grant, ſometimes,
(As in the top-branch of his firſt love-primes)
Feeling himſelf deep in Gods graces dyed;
His Soul in Gods pure ſtreams well ſatisfied,
Through much converſing in that ſpiritual buſineſſe
In Bodyly leſſe care, and more remiſſneſs.
I call this Bodily, the Churches order,
In things that Chriſtian libertie afford her:
Set forms of duties; yea, the outward Letter,
Time, perſon, place, all Rudiments the better:
There's difference twixt bare actions (as to live)
Or well, or ill, which form to actions give:
I only mean herein (I do profeſſe)
That very form, which men call outwardneſſe:
An accident which to the Subject clings,
And not the ſolid ſubſtance of the things;
Nor outwardneſs as 'tis Hypocriſie.
For ſo it is an evil qualitie:
And everie act ſo qualified is ſin,
Which I would no man ſhould be foſtered in;
But I mean that for which (in every nature)
Its Subject doth receive its form and feature,

which

Which is the baſer portion of the two,
That in Gods ſervice here on earth, we do.
Herein, if any miſſe themſelves ſhall finde it:
When deadneſſe after ſhall give breath to mind it.
Which here I'le not condemn, nor commend it,
Let them who ſtir the controverſie, end it.
Only I ſay, as I have ſaid before,
Were we ſpiritual wholly, then no more:
But inſtantlie theſe Rudiments withal,
Would of themſelves, even by their nature fall.
The Soul then from theſe outward things be freer
Whereby it might enjoy its God th'nigher.
For to the Soul, things earthly are a let,
Made Rudiments, to ſerve our weakneſſe yet:
This may be cauſe, why in our ſpiritual home,
Our bodies too ſhall ſpiritual ones become.
Now of Gods preſence what's obtain'd below,
I take not on me to expreſſe it, no.
And whether, or how far one may remit,
Or, what in each degree, is meet and fit.
Yet this I ſay, if I in ſome man ſee,
Shew of more grace then e're was yet in me.
Whoſe life and carriage I cannot detect,
The ſame apparently to contradict:
(For I'le not plead for all, who do profeſſe,
By goodly words, their own much holineſs)
So be't he climb no more, but what the Word
Saith, God to his both may, and do afford;
Do others as they pleaſe, I dar not, I;
That this their ſhew may be in truth deny.
For though Hypocriſie oft ſpins a threed,
Good corn can hardly be deſcern'd from weed:
Yet mark what way a man his cariage bends,
'Twill give good light, whether his journey tends:
Captains love Camps, Schollers attend the Schools,
Husbands the ground, bables pleaſe babes and fools.
This world was but King Alexanders *walk,*
Kingdoms, and Crowns the ſubject of his talk.
Niggards do love to talk of niggardize,
And liberal men, of liberal things deviſe.

weak

weak archers ſhoot but at a litle length,
For as the man's, ſo likewiſe is his ſtrength:
God hath his Davids *from whoſe breaſt there ſprings,*
Thoughts of great hearts like the ſons of kings;
Of whom let this a ſpecial token be,
That their own worths they leaſt of all do ſee.
I undertake not here to know or name,
Particular examples of the ſame;
Though whiles I ſee my ſelf quite overrun,
With ſundrie novices but new begun:
And thinks (by them) what more 'tis like there be,
Well grounded ones, and of antiquity:
Whereof ſome ſamples (not to me unknown)
Have been, who now do reap what they have ſown;
Whoſe teſtimony I dare well believe,
Which by occaſion I have heard them give:
That they ſome late years of their here abode;
Sweet comfort, joy, and fellowſhip with God:
Did conſtantly (or for the moſt part) keep;
Wherewith I doubt not, but they fell aſleep:
Of whoſe both life and death to teſtifie;
Let all who knew them ſpeak as well as I.
I ſay, whiles that ſome, ſuch as theſe I knew;
I finde good cauſe to hope there are anough.
Gen. *But who of this thing would yet further know,*
5. 22. *Let him to Gods word and experience goe:*
Luke *More yet I ſay, who makes the King a feaſt;*
4. 6. *And feeds him with the diſh he loveth beſt:*
Though (in the mean time) ſomewhat ſerviceable
Be (through that care) neglected in the ſtable.
It ſhall not be ſo blam'd (if blam'd at all)
As if it toucht the preſence or the hall.
And Ordinances, ſo in themſelves accord,
That each to others time, and turn afford.
Now 't may well be, the ſpiritual month doth reſt,
From chewing whileſt the ſtomack doth digeſt;
Nature in man corrupt and finite too,
Cannot with all things have at once to do.
As for example, hear and read and pray,
One may ſuffice to bear the mind away.

Since

Since there is ſtill, as ſaith the wiſeſt King,
A ſeaſonable time for every thing.
The uſe whereof, I wiſh men warie in,
Leſt ought neglected ſhould become a ſin.
See how God dealt with Moſes *when he brake*
Through zeal the Tables, which himſelf did make.
And at the Rock again, how unbelief;
A ſin ſcarce nam'd, did bring ſo wondrous grief.
In fine, let Chriſtians, labour to be wiſe,
And Paul *the Apoſtle counſel not deſpiſe.*
The beſt gifts ſtill deſiring, untill they
Attain unto the more excellenter way.
The which when any ſhall attain unto;
Th' anointing will direct them what to do:
But ſtill in ſp'ritual things ſhe we extortion.
Bearing our ſelves but after faiths proportion.
For we are yet as little children here,
And do our ſelves but like to children bear.
How ev'e lets eye the main chance, look to that;
Leſt that the leaner kine devour the fat.
Thus I let paſs the bodies ſlackneſſe too,
Such duties, as Gods Spirit wills it do.
Since where that is and cheriſht, Satans ſeed
Is ſowen; temptations and illuſions breed;
And ſay, men may (the ſoul in ſome good plight)
Drawing the body after with delight)
Have this laſt diſh, not all in order get,
Or if it be not ſo obſerved yet;
Through a deſire to voyde what Paul *ſo fears,*
Th' obſerving dayes and times, and months and years.
Since outward exerciſe ſmall good doth bring;
But Godlineſs is good for every thing:
Believing that this outward mans own dying.
Is inwards greater comfort, and reviving.
As where (è contra *) th' inward man decayes;*
Th' outward it ſelf into its room conveyes.
Some may think thus, I ſay, and that withall;
The conſtant uſe of outward things let fall:
Through a perſwaſion, that ſuch ſtrict obſervance;
Is not a courſe becoming ſons, but ſervants.

By outward things note, ſtill I mean ſuch duties,
As may be call'd the Churches outward beauties:
As thinking thus, the more the bodies bound
To theſe; the more the Soul's in darkneſſe drown'd.
For ſtill Gods ſpirit is of aſpiring nature,
Seeking the cleareſt view of Gods bright feature:
And gladly here would finde it, but alace,
Things are not yet com'd to that happie paſſe:
For till it be refin'd, this houſe of clay,
Weighs overmuch to ſoar with quit away.
I ſpeak not here with purpoſe or intent,
To give true zeal the leaſt diſcouragement,
Which on the wings of faith doth mount and hye,
And takes no reſting underneath the skie.
But wiſh men jealous of ſuch freedom found,
Which leave at large, the outward man unbound.
For though in ſuch tranſcendent ſtate as this
God ſo upholds, men go not oft amiſſe.
Yet is it poſſible for one to ſtray
Wherein our nature weakneſſe doth bewray.
Whereof this an occaſion, but no cauſe
May be, as are of briberie wholeſome Laws.
But ſay ſome (for that time) with merrie gale,
Float on their ſail, cloaths puffing up withal.
Yet may it prove (e're they ſhall touch the ſhore)
They'l be conſtrain'd perforce to ply the ore?
How confident are ſome in this eſtate,
That there then comfort never ſhall abate.
Still having in their mouth this cheerful ſong,
They ne're ſhall move, their hill is made ſo ſtrong:
That no temptation ever ſhall prevail,
To cauſe their faith to faint, much leſs to quail;
But all like clouds before the ſummer Sun,
Shall fade and vaniſh till they quite be done.
That they unſhaken, ſtill may make aboad,
Like a ſtrong pillar in the houſe of God.
What may one ſay to this then? bid God ſpeed them,
Or elſe with Joſhua, challenge and forbid them.
I neither blame, nor this do juſtifie,
But if men this believe, ſo do not I.

I mean

I mean, It is no ſound Axiome general;
But who holds ſo, under reproof do fall:
Only I ſay it may be ſome mens caſe,
Particularly God's mercies thus to trace:
And if it be an errour, or a ſin,
Then it's the ſame that David *once was in;*
And I ſay more, it's ordinarie too,
Moſt of Gods Saints in this ſtate thus to do:
Which from what Spirit, it doth or may ariſe;
I leave to better judgements to adviſe:
And thus conclude, what is to me if ſhort,
God cut their dayes; and mean while fitt them for 't?
By letting them within his boſom ly,
To reſt them in his lapp, untill they dye;
So many tho; As make this general,
(As I have ſaid) under reprooof do fall:
For that Gods Word alwayes remaineth true,
God's Church ſhall wain, and ſtrength again renew:
And like the Moon ſtill have its time and turns;
Yet with the buſh conſumes not, though it burns.
But to return; this ſenſe of graces ſlacking,
Satan then vantage of mens tempers taking;
Sets in the brain, what in the heart ſhould ly;
To make them wiſe, above ſobriety.
Inciting them through latcheate felt of grace,
The Stock of liberty to ſpend apace:
An ſtill to hold on in their former courſe;
Then which to men, thus fitted, none is worſe;
As though one of five hundred pounds revenue,
Should after a thouſand, ſpeed and keep retinue:
Or like the younger ſon of ſome Eſquier,
Who brought up with ſuch dyet and attyr:
As fits his Fathers houſe; after keeps State;
On a poor farm, and lives at former rate.
Forgetting his Annuitie, but run;
Maintain a farmer, not a gentleman.
Some men are thus deceiv'd for finding grace;
In the firſt prime thereof, put forth apace:
Much like thoſe trees, which digg'd and dreſt will do,
Beare more that year, than afterwards in two.

Or the young child, which at the first doth thrive;
More in one year, then afterwards in five:
The humour radical, being at that time
In its full vigor in the very pryme:
Grace (with the corn of Hezekiahs *growing;*
The first and second year without their sowing:
They think that soil the third year also will,
By Gods sole blessing, bring a harvest still:
And so forbear to plow again and sow;
And ply their works as other neighbours do.
But times will tell them, thus they 'll little win,
And find their gain, but slowly coming in.
I do not speak against it though that we
Should in this prime estate industrious be:
But labour then, I count it is but small;
I scarce know, if I should it labour call.
Since Gods true service is to such a blesse;
Yea to the holiest, most delightful is:
Provided that it much much spiritual be,
For such with that estate will best agree:
Yea all things to the spiritual men they do,
Are holy, grace doth alter nature so:
I mean as far, as they regenerate been,
In which respect, its said, they cannot sin.
And so far too, as th' act it selfs not ill,
Repugnant so to Gods revealed will.
I say Christs yoke is then no such great toyl,
(when th' hearts fresh noynted with the spirits oyl)
As afterwards when th' old man stronger grows,
Which as he wins ground, still the new doth loose.
And thus I count the worse, the new man speeds;
More industrie and labour still there needs.
The Prophet saith, I'le wise and warrie be,
In perfect way, until thou come to me.
The ground when barren, must have greater toyl
For lesser gain, then in a fruitful soyl.
Some (having try'd these things) cry out that this,
No other but a meer delusion is.
I mean who try the danger to reiy,
Without like inward power, or liberty.

And

And in looſe hearts, it doth in very deed
Dangerous errours and confuſion breed.
By accident, while men will take in hand
To know above, what they do underſtand:
And theſe are in this manner ſaid to know,
Whoſe brain without the heart in theſe things go.
Thus is that new cloath on th' old garment ſpent,
Which is a cauſe, that all the whole is rent:
And that new wine into old bottels fill'd,
Which makes both wine and veſſels to be ſpill'd:
Which if Chriſts words (as they needs muſt) be true,
God's not a workman which makes pieces new.
But all at once, new hearts, new hands, new will;
New love, new hate, new joy, new fear, new skill:
If any frame; and have not all of theſe,
Proportionable, ſuch their labour leeſe.
As who of liberty, ſuch teachers beer,
As little lack of beeing ſlaves to ſin.
Sometimes confeſs they beeing on the ſcore,
Of upright Chriſtians (ſo eſteem'd before)
Thinking themſelves ſo too, hold this for lewd:
Till after they repentance had renew'd.
But O ſo ſweet then was that little crumb
More ſweet then honey, or the honey-comb.
For want of this renewing oft a heart,
That cooles in grace, to works would backward ſtart:
Nature and reaſon for the ſoul refining,
To make her worthy thereunto inclining.
That ſo works might ſtifle and ſtop the breath,
And thruſt themſelves into the room of faith.
The part regenerate, that it might obtain
Its ancient fellowſhip with God again.
Not ſo as though the part regenerate ſmelt
The Hirelings task, but much much carnal felt,
The whole to be; and ſo muſt needs come under;
The burning mountain, and the voyce of Thunder:
Or elſe become theſe two extreams between,
Of neither partie, but a libertine:
Its not brain knowledge that doth make men free,
But where Gods Sp'rit is, there is liberty.

In quantity as faith proportionable;
And other graces too are answerable:
Then who so is in this untoward state;
(with those who fear God worse, than death to hate)
As they can neither make themselves believe;
The Laws their Lord, nor yet by faith can live.
Their way is this, since they will neeeds be free;
Map of their Faith, to let obedience be.
And judge, if small, or none be this proceeder;
According thereunto is that its breeder.
Its wantonnesse, which makes this word so hated:
I mean, the word, Liberty, and so be rated.
To witt, when such as Liberty professe,
Thus turn God's Graces into wantonnesse.
There is an holy Liberty I grant,
which may the Devils, and all gain-sayers daunt:
And therein also difference of degrees;
As in the brightnesse of the Stars thou sees:
Which (with our late Divines) I think more clear;
In our posterity shall yet appear.
When once the Stone, that's cut without hand,
Shall like a mountain cover Sea and Land.
When God by his sore plague, shall on a day;
Leviathan, that crooked serpent slay.
When he shall so his vineyard purge and fine,
That men shall sing of red and purest wine:
When under **David**, *his anointed King,*
He his out of captivity shall bring:
When they who once did pierce his dearest son;
Shall weep and mourn, for that which they have done:
When a New Temple God shall fashion so;
As streams of life, shall from the threshold flow.
Where shall resort (devoid of Doggs) the clean;
For its no carnal Liberty I mean.
But of this pitch; this Iron-age comes short:
God hath no doubt his time reserved for't.
When as his Church, even here on earth shall close;
With this sweet doctrine, farther I suppose;
Yea, even now I dare not say, but some
May to good measure of perfection come.

As

As good preſages, for hereafter be,
Of New Jeruſalem's proſperitie:
As Wickliffe *and* John Huſs *in ages paſt;*
were of that time, when Luther *came at laſt.*
I fancy no particulars herein;
Be who they may, who have or firſt begin.
If thou ſeeeſt ſome to aim at here and fail;
Thou thinks to ſtand, look to thy ſelf withall:
But that it may appear, this Sate's not fained,
Look Maſter Rogers *how it is attained:*
Which if that ſome in weaker means have got;
Gods mighty power, and working limit not:
If ſuch through want of conſtant ſtrictneſſe loſe it;
Take thou good heed, who better knows to uſe it.
The well beloved, ſometimes skippeth in;
When almoſt paſt, all confidence we been:
And whether his abode be ſhort or long;
Whiles it remains, it makes a chearful ſong:
Untill which time, let ſtill Gods Child expect
God in the means, and watch but for the effect,
It's inward work, which out the other bears;
It's the firſt mover, that firſt moves the ſphears.
Let that within ſtill guide the rains, or curbe
And ſort thy motion to its proper orbe;
And if at any time, ſhe get the raine;
Reſt not untill, it be redeem'd again.
For otherwiſe, inſenſibly will grow,
A ſenſeleſs ſlumber, and thou ſhalt not know:
Or ſuch occurrences, as where of the leaſt,
May bring more danger, than can be expreſt:
As ſloath, prophaneneſſe; and ſuch like the ſeeds
Of many hateful, and accurſed weeds.
The whiles men do, the ſtock of grace imbeſſil;
Striving to carry ſail above their veſſel.
The head unwealdy for the body grown,
Makes topſie, turvie, all quite overthrown.
This is otherwiſe, and ought to be,
Whereby, ſo many deſolate we ſee.
To cenſure ſtrange opinions, which I know not;
I may not take upon me, No, I do not.

But

But this is blam'd in Familists I hear,
Which others also may have cause to fear:
All I can say, is I would have men be
Wise (as is said) after sobriety.
(For he that faiths proportion will exceeed,
Looseth his labour, and withall his meed)
Yet to beware too, then in no wise plead
For backwardness and standing in a stead:
By these and like words, men no angels are,
Who love to climb, a fall let them beware;
To dream of constant fellowship with God;
For weeks and moneths, is but conceits and odd;
These and such phrases, while men often use,
Many do them to sloathfulness abuse.
I know they have their use and proper place;
But such is seldom, and a rarer case.
While men to press to good works are too slack,
Striving to keep a streight unstrained back.
For we must wisely words and speeches sort,
After as times, place, persons fitteth fort:
Had one to Pauls *worke, proud* Galathians *taught;*
St. James *his doctrine, he had overraught:*
Or this to James, *his Auditors applv'd,*
That faith alone sets free, had gone aside:
Though both be true, each must applyed be,
Still to mens several necessitie;
Witness the State in general of the world,
Which into such security is hurld.
Security, not Ignorance I trow:
For most have knowledge, more then will to do.
Though I must say, to know and not practise,
Is no sound knowledge counted by the wise.
And though it may be thought to little sense,
Preposterous, and of bad consequence.
The body to an action should be prest,
Before the heart be thereto well addrest:
Yet true it is hand work in brick and clay,
Will cause long looking for a holy day.
Or at the least a groaning underneath,
Such burdens as do make men pant and breath.

And

And (as before I ſaid) men muſt wiſely do,
In perfect way, till God come thereunto.
And (this though grace be weak) will not be vain,
Th' embers blown up, it will revive again.
That beeing to the ſpirit liberty,
Which to the Fleſh will yoke and bondage be.
O what an hunger was in many late,
To ſearch and labour out this ſpiritual ſtate.
Which ground in ſome, I truſt lay'd long agone;
The next work now is, how to build thereon:
Alwayes foreſeen, that from the living ſpring;
Our works their livelineſs and vigour bring:
Which though they want their meaſure that they ſhould;
(Grace being in the wain as I have told)
Whereby, men them unſavory works may call,
Yet better half-loaf, then no bread at all.
But to end this, like brother with his brother,
The Law and Goſpel, muſt be each with other:
With fire and hammer, that to break the rocks;
And this to quicken dead and withered Stocks:
Then afterwards, the Law of Liberty,
Doth follow both theſe neceſſarily:
Which I according to the Scripture hold,
To be the Law of love (as I have told.
When as the love of Chriſt doth men conſtrain,
Duty and Love to yield to God again.
Wherein becauſe, the fleſh is wondrous ſlow;
And doth unwilling to Gods ſervice go:
Let rules be urged ſtrictly in Gods bleſſing;
Yea to good duties, let there lack no preſſing,
And all well-willers ſay, God ſpeed the plough;
For there's on all hands backwardneſſe enough.
Witneſs the tracts, that ſome good men have made,
Which lye but in our houſes for a ſhade:
I mean to make our ſelves believe to know,
Is our deſire that we might ſomewhat do.
When I my ſelf have had one ſeven year,
And yet for practice, we're a whit the near.
Though for that purpoſe, this good Book was ment,
Not Speculation or meer Compliment.

Rogers his practice of Chriſtianity.

And

And If I ſhould affirm my chiefeſt let;
was that I could not finde companions yet,
To joyn therein (for th' Author who did make it;
Preſcribes Societies, ſhould undertake it.
My heart oft tells me, Thus I grant that ſlackneſſe
Of other men, is my moſt cauſe of ſlackneſſe:
Then in conceit I run through thick and thin,
Some fellowſhip with God, this way to winn:
Whiles for the paſſing ſweet, my ſoul ſees in it;
I ſeem (I ſay) full ready to begin it:
Satan and Oppoſitions crouching low,
At ſuch a time, for danger of a blow:
Or like an Angel, then at leaſt appearing,
Whiles hee's but tydings, ſo far off him hearing:
So ſeeking to perſwade me, all is quiet;
I need not undertake ſo ſtrict a Dyet.
Self-love ſtill telling me, as ſaid before,
That one foot forward is at leaſt a ſcore.
Then blame I each ones backwardneſſe to joyn;
Like one that had in hope a Mint of coyn:
And ſtill my hart, when Partners are moſt ſcant;
Seems moſt deſirous, and at greater want.
Till giving th' onſet, and things further trying;
I finde good cauſe, to charge my heart with lying.
For when in ſooth, thereto I have diſpoſ'd me;
I finde things croſs, which ne're before oppoſ'd me:
Many a Lyon in the way to let me;
How e're my will ſeem'd on the way to ſet me.
Whereas again, it keeps ſo great a toyl
For company, I finde a plot or ſoyl;
By Satan lay'd, more lively to expreſs,
In others ſloath; mine own much forwardneſſe:
Thereby into my ſecret thoughts to wring,
A hideouſly and moſt pernicious thing.
In blameing here, my ſelf I'le not excuſe
Others, who do theſe worthy means abuſe.
For I proteſt, I cannot this deny;
I finde the moſt as backward too as I.
Whereas 't were meet, that brother with his brother,
To the ſound practice, ſhould invite each other.

But a main cauſe, why moſt of us in vain,
Endeavour this ſame practice to attain:
Is for becauſe, we do not ſo begin:
As thoſe who would ſo rich a treaſure win:
That is with Prayer and faſting wear ſin out;
Nor this great work, the whole man ſet about:
But this ſhall be, when as Gods precious love
Shall warm our hearts, and cold affections move;
Which if it be Lord, in that good ſeaſon when;
Thou ſees it beſt for every one, Amen.
But now for that, from which I have ſo ſtrayed:
Of which I trow, the Devil the ground work laid:
Yet not without Gods juſt decree and will;
His own good ends, and purpoſe to fulfill.
I mean in plain termes the earneſtneſs and ſtrife,
Which in Gods heritage is now ſo riſe.
Between the Grindletonians, *ſo men call them;*
And for diſtinction, let that Name befall them:
Diſtinction, without difference, let it be;
For real difference, yet I cannot ſee;
Between the Grindletonians, *I ſay,*
And thoſe that do oppoſe them at this day;
Which needs muſt miniſter both grief and dread;
To all live members, of the living head.
Grief to behold, Gods people thus diſtracted;
Fear, leſt through Satans wiles, ſome harm be acted.
I mean, leſt men, through wonted love abate,
And Satan, their affections alienate.
I ſpeak not this for nothing, for I find
His ſubtiltie already in this kind.
Even in mine own experience (I profeſſe)
As to Gods glorie, freely I confeſſe.
For while, I in theſe Controverſies bending:
My beſt endeavours, for their better ending;
Did finde mens zeal (I ſay not ſtomacks) great;
Barring (in my conceit) my hopes to treat.
My Choller (from purſuing the diſeaſe)
Be urg'd upon the parties ſelves to ceaſe:
Preſſing me through ſome ſuch unlookt for ſound,
Of miſ-conſtruction, which in ſome I found;

To adverſe thoughts ſleely inſinuated;
Which yet no ſooner I eſpy'd, but hated.
Or elſe at leaſt, miſlike my ſelf herefore,
Becauſe I could miſlike theſe thoughts no more.
But O let all Gods Children warrie be;
How they (but on plain grounds) vouch enmity:
Rather inſtruct, if any one be blinded,
With meekneſs ſuch, as are contrary minded:
Unleſſe he prove a ſtiff and hopeleſſe foe,
Then let the Church a Gods name uſe him ſo:
For ought I know, the nearer I agree
With oppoſites (keeping the verity)
Liker I am (if any grace be in him;
I mean mine enemie) by love to win him:
A good old man, whom I my ſelf well knew;
(There's diverſe yet alive, can vouch this trew;
Did by the bleſſed Virgins (but due) praiſe,
Th' affections of ſome Popiſh people raiſe.
Yea ſuch devotion and attention win,
And of good harveſt, greater hopes begin:
In one plain ſermon, to alledge no more;
Then ſome more learned men did in a ſcore.
Now handling of the Controverſie tho,
I muſt commend as neceſſary too.
Yet only to be uſ'd for ſhunning harms;
When fair means boot not, then men take up arms.
There's yet a courſe my ſelf and others do,
But overmuch in controverſies goe.
And that is, where we think men are aſtray;
We range as far the quite contrary way.
Thinking we ſhall by ſetting theſe to theſe,
Our adverſe part at leaſt wiſe counterpoiſe:
When oft like him, that fear'd his houſe would fall)
We prop ſo hard, it overturneth all.
There was upon a time a queſtion ſtirred,
What was the teſtimony of the ſpirit:
One anſwered, he held it to be this:
When by Gods ſpirit, one aſſured is.
By reaſon out of Scripture of his caſe,
Another ſaid, That ſame an error was.

For that the Spirit witneſſeth (quoth he)
To ſpeak in proper tearms (immediately)
Yet he in fine concluded ſo to do,
Was one kind of his teſtimonie too:
The anſwerer by this conceav'd, he ſmelt
Th'oppoſers moving, and his pulſes felt;
That either he miſtook himſelf oppoſ'd:
When (he conceits) th'anſwer for peace was chooſ'd.
When as (immediat) is ſo harſh to many,
As tis not almoſt yeilded to by any;
Or elſe, perhaps ſome over by conceite,
Eſpyed in anſwerer, he down would beat:
This was in't ſelf good, and perhaps did need;
And well may ſuch endeavours ever ſpeed.
Thus for becauſe the godlineſſe of ſuch,
And gravity thereto induce me much.
Since learning and experience ought no leſſe,
Then draw reſpect and reverence I confeſs:
Thus I expound him, but n're leſſe I think,
He did not ſleep; though he then did wink.
But let me never put the Sail-cloath to
That I may better by the Ruther do:
For how this wrought, I ſay not, this I wot,
It brought forth an effect ſome wiſhed not.
But leave we this, where men do chiefly ſet
Themſelves 'gainſt error, and prohanneſs yet:
Their hearts run right, give everie man his due,
Th'affections godly, ſo the ground be true;
Which doubt I do not meddle to decide:
But leaves to better judgements to be try'd.
For I diſcliame my ſelf a judge to make,
To controvert, or parts herein to take.
But hereto cheifly my endeavours bent
To gain accord, and prejudice prevent.
How 'ere I have been deemed heretofore,
A partial cenſure (if yet no more)
If any ſay the Bonito, *and I*
Do now live in the Sea, now in the Sky;
Whom both the Sea diſclaimeth for a fiſh,
And Butchers Shambles for a Yeaſter Diſh:

Whom fowles purſue, when he the ſky doth ſcour,
And falling fiſhes eagerly devour.
I anſwer, I ſtill wiſh, I may, as beſt
In God, and Conſcience, teſtimony reſt:
If I well do, no matter who hath ey'd it;
If I ill do, no forge, from whom I hide it.
Whiles Conſcience knows, my ſins recorded be
Before a Judge; from whom I cannot flye.
If I the worlds applauſe, and favour gain;
If be accuſe, their praiſes are but vain.
Fame ſometimes may a falſe allarum ſend,
The conſcience never, but of this an end.
Then thus I ſay, who for Gods honor fight;
Let them go on, yet in the ſpirits might:
But from Gods Church, foul rancour keeep thee hence,
And every ſpot of helliſh virulence.
Let zeal and knowledge evermore agree,
And ne're let ſtriſe, but on juſt cauſes be:
Which is the end, whereat Gods people ayme;
And to their knowledge will purſue the ſame:
More ſtriving how to cauſe, men truth to know;
Then how to give their skill the overthrow:
Wherein, I no mans practice do accuſe;
So nor himſelf, nor others he abuſe.
How ever haply, ſome of pregnant witt,
With ſome ſuch weening may their fancies fit:
Or elſe on my dejected ſtate they ment;
To give their ready witt and will the vent.
Let me propound, for reſolutions ſake;
So will I doe; for no diſputes I'le make:
Only I ſay, If any liſt be ſtirring;
He's Maſter of his Speech (I of my hearing)
If it be true (as ſound Divines conſent)
Faith moſt oppoſ'd, is then moſt eminent:
And by th' Apoſtle tearm'd the Evidence;
Of things not now diſcerned by the ſenſe.
So call'd when weak, as when in ſtrongeſt plight;
(For its expreſt by term indefinite)
To witt to each one, who in truth believe;
An Evidence, ſound and demonſtrative.

Yea

Yea, that which doth Gods Childrens hearts uphold
In Croſſes, and Temptations manifold;
Yea, in their doubtings and afflictions ſo,
As they deſpair not, as the wicked do:
Whereon it follows of neceſſitie,
It muſt be active, and inherent be.
And if it be injuſtice to detract
From what one Brother doth well ſay or act:
Nay, if too ſharp a cenſure be but laid,
On what's apparently ill done or ſaid;
And thus to judge, he careleſly doth miſs,
When yet through ignorance perhaps it is;
Or this ſin was deliberatly done,
When raſhneſſe might his reaſon overcome:
This on preſumption, when as yet he may,
Upon infirmity be drawn away:
That of ill conſcience or of hate to me,
When want of heed, or other cauſe might be.
Yea, if we muſt ſtill make the beſt we can,
Of th'words and actions of another man:
(So he be upright hearted, and his word,
Or Act, a good conſtruction may afford)
If theſe be ſo, from hence then doth the doubt,
Which I would be reſolv'd on iſſue out.
But e're I ſpeak, let me of one great cryme,
(Wherein I have been charged many a time
To wit, with too much bolſtering indulgence
Of words, that ſavour error and offence:
Acquit my ſelf, if words ſo do it can,
And that clear me, which may another man:
If not, my caſe ſhall ſo much leſſer grieve me,
Becauſe I know yet one that will relieve me.
I ſay, I have been warie as I could,
(As for my ſelf, that I no error hold)
So ever ſince this variance did ariſe,
The ſame in others not to Patronize;
Nor any man, wherein I found him ſavour,
Of new fond Phraſes, did I therein ſavour.
I could then do no leſſe, though I had ſmarted,
(Where I conceive man to be upright hearted)

And while such speeches from their mouth I hear,
As fitly may a good construction bear)
But them interpret in the better sense ;
Which I might do (I trust) without offence :
And help them what I could too to expresse,
Their true intent, (for I could do no lesse)
But labour others might their meaning see :
Whom I perceive misunderstood to be.
This might be done , yet none such overflow
Of Charity , as some have tearm'd it tho :
(Chiefly, since conscience tells me, I did never,
But what I judg'd the speaker meant deliver.
Racking no strayned sense from any word,
But what the same might pregnantly afford :
Which practice I should rather deem a mean
Not error to confirm, but to reclaim,
Whiles erring judgements (be so) men reduce,
And words ill plac't from error and abuse :
Unto the Touch-stone that it may agree
With God and good men in the veritie ;
Which to my simple skill, I still shall pray,
I may endeavour to my dying day :
Yet God forbid , thou Lord of Heaven should,
That I the least incouragement should yeild
To any one, to hold what is not sound,
And in Gods word hath not a setled ground :
How far that's from my will, O Lord, thou knows,
Though I therefore all earthlie hopes should loss.
Let ne're such venime in my secrets lodge,
Wherein let Christians charitably judge.
Nor would I willing ought a trifle call,
Which may to Truth be prejudicial.
In least, least measure, for I this can finde,
That Moses *might not leave a hoove behind ;*
And if I herein any hinderance be,
'Tis, (Lord, thou knoweſt) that I do not see :
For well I wot , Gods truth is all so dear,
That one smal titles loss he cannot bear :
In all this speech, I do not undertake,
All that are taxt with error , clear to make.

Nor free the beſt, that they do never miſſe,
(for who in earth ſo ſound of judgement is)
But things amiſſe, and preſently retracted,
And not with willfull obſtinacie backed.
There I muſt judge men teachable to be,
And dar not brand them with inconſtancie;
Nor yet all ſuch erronious judgements call,
Leſt my reproof too large a compaſſe fall.
Nor that the man (time paſt) miſled of late,
Reforming judgement doth equivocat.
Unleſs I know him commonly to uſe,
Thus his own tongue, and others eares t'abuſe:
But I deny not, I have found ſome wrong,
Wherein if I accorded to their ſong;
Or to my skill have ſuch a different lay,
I leave it unto other men to ſay.
Or did I ought unblamed pretermit,
T'was that whereof I either doubted yet:
Or fit occaſions ſerved not thereto,
Which in reproofs muſt be obſerv'd you know.
Yea, many leſſons theretoo needful are;
Eaſie to miſſe, unleſs one be aware,
Which might becauſe (ſometimes perhaps) wherefore
I kept me ſilent, and reproof forbore.
Yet ne're ſo (to my knowledge) as for ſtay,
I gave to error any willing way.
For therein, firſt, Gods word muſt be the ground,
Next we thereto, by calling ſhould be bound:
Then ſee if others might not better do it,
Alſo, whoſe eares thou makeſt witneſs to it.
Leſt to the mans leſſe credit with his friends,
Or more diſcredit with his foes it tends:
Though in ſome caſes, we, (I grant it true)
Pauls *rule againſt* Saint Peter *muſt purſue.*
Now furniſht as is ſaid, ſet in Gods place,
Then muſt one next put on th'offenders caſe;
That as his ſin he may not ſpare to blame,
For love to him, and zeal to Gods great Name.
Yet muſt he with ſuch ſelf paſſion preſſe,
As not to ſeem too much campaſſionleſſe.

The heart then ſetled right for zeal and love,
Calling from God aſſiſtance from above:
Before one ſpeak, in ſpeaking for his grace,
And for a bleſſing, for the after-ſpace.
Go on a Gods Name in Gods ordinance,
And hope hee'l thereto give his furtherance.
Now I'le not ſay, that thus my ſelf ſtill do,
But where I miſſe, I am blame-worthie too;
Nor hold I me excuſ'd to ſtand aloofe,
Though all theſe be not, and forbear reproof:
To every partie as occaſion ſerves,
And the condition of his caſe deſerves.
For he who doth not, (yet would variance end)
'Gainſt everie let in either parties bend:
Wrongs both himſelf, and and others, and ſure he,
Who ſorts with all, ſhall not my dayeſ-man be.
True charitie will never preſuppoſe,
Men uſe ſharp language only to their foes:
Shall I in fight, where one my blow diverts,
Conclude, he needs muſt with my foes take parts.
As though, where brethren jar, brother with brother
Curbing the one, I needs muſt ſpare the other:
Who ſees in me, or deems (ſay ſo) ſome faults,
And deals not plainly with my Soul, but halts.
The which reproof may be in Charitie,
According as our Saviors ſpeeches be;
Its no friends part to ceaſe, or ſpeak or do
To either part, as one finds reaſon too.
Unleſs perhaps, ſome partie think him free,
From all reproofs, ſuch one ſhall go for me:
If in the matter he deſerve no blame,
Nor in his ends, nor carriage of the ſame.
I'le not excuſe my ſelf, for my part neither,
But I may joyn in miſſing too, with either.
For ſhould (as God forbid) ones ſpiritual eye,
Not keep its proper ſite, but ſtand awray;
Then though the ſame be ne're ſo clear and bright,
That man (the whiles) ſhall never ſee aright;
Whom with the Eunuch, *one might thus demand*
What thou condemneſt, doſt thou underſtand?

Saint

Saint Peter ſaith, ſome men there be, who do
Raſhly condemn the thing they do not know:
The cauſe is where a beam doth blind the eye,
Through a falſe glaſſe, thoſe other do eſpye.
The Crab perſwads fin fiſh, they wrongly ſwime,
Becauſe they go not backward way with him:
Lord ſtill preſerve me, that I never may,
Of good things which I know, not evil ſay.
I truſt, I ſhall under thy guidance go,
My eyes and heart may be, not tainted ſo:
I grant that paſſion doth ſometimes prevail,
To cauſe me greatly in my carriage fail;
Yet doth my conſcience teſtimonie give me,
My zeal did ne're (unleſſe my heart deceive me)
In thoſe Garboyes on th'other object but,
But on the door of reconcilement ſhut:
For as I ſaw ſtrife to a period tend,
Accordingly my paſſion drew to end.
Now let me go on forward with my task,
And reſolution to my queſtion ask;
Whether the whiles Gods Children doth deſpair,
Their faith than lying on the loweſt ſtair,
Reſiſting unbelief? though in their will,
So as it can the Soul not wholly ſpill;
Or keeping ſin at leaſt un-intereſſed,
That ſo the whole is no thereof poſſeſſed?
And ſo as it was at firſt, ſtark dead in ſin,
Before God did his work of grace b'gin.
So ſome ſmall head', and real difference yeilding,
Between thoſe hearts that have, and want that ſhielding.
Whereby men do not in that wearie Day,
Back ſlide for ever, and fall quite away.
Whether this Faith in caſe, as now you hear,
May yea, or no, name of aſſurance bear:
And whether this may not in right good ſenſe,
Comparative be ſpoke, without offence.
If thou the ſame from ſome Divine ſhould hear;
Who well reputed for his ſoundneſſe were?
(How theſe are thought on? who ſo tearmed it?
The queſtion wholly I will pretermit)

Nor ask I this, cauſe ſome gain-ſay the ſame,
For that I them thus covertly would blame.
Nor to give way for weaklings more to languiſh,
Who are already in diſtreſſe and anguiſh:
The whiles they want ſenſe of aßurance then,
T'exclude themſelves from all believing men.
But ſay their weakneſſe muſt be well regarded;
And ſuch tearms uſ'd, as Satans blows be warded:
As Paul *the* Corinthes *warns 'gainſt his devices,*
Not ignorant of his ſlie interpriſes:
Wherein a faithful Teacher ever treads,
That tryed way, which Chriſtian wiſdom leads.
But woe is me, what might I frame to ſay,
Is there no means to laviſh ſtrife away?
I ask but this ſad queſtion, that do I,
Mens hearts (ay me) ſomewhat to qualifie?
As I could do to diverſe others moe:
Of ſuch like ſort, if it were needful ſo:
Not to croße any, for it is now no ſeaſon;
Nor I fit man, to pro *and* contra *reaſon.*
Since in my Soul, I love and reverence bear,
To all the parties meant or mention'd here;
Or if t' were any failing be herein:
For by reſpects, I hate it as my ſin.
As judging all, even in my very heart,
(Set prejudice aſide) to take one part;
And verily believing to be true,
The Devil himſelf, and all his damned crew,
Shall ne're, (if kindneß re-united were)
The limbs thereof again in ſunder tear.
But, Lord, it may be, thou who knows th'event,
Will'd worke by ſome more gracious inſtrument:
So be it then, to t'honour of thy Name,
By whomſoe're, I'le glory in the ſame.
For this ſhall vex, or little trouble me,
(So ſome effect it) whether I, or he;
But that in ſtrife, 'twixt Father and the Mother,
Cheriſh the one, and I offend the other:
Whereof there is no cauſe, for ought I know,
Save that ſome good men underſtand it ſo.

Mean

Mean while, for Sion *ſake* (*as ſaid before*)
I'le make requeſt ; till I can ſpeak no more :
And would rejoyce, could I but rubiſh bear,
The walls thereof a litle to up-rear ;
Although to me, ſo clog'd with ſin and pelf,
It may be ſaid, Phyſician heal thy ſelf :
Yet I'le wiſh well, be it ſo as it may,
By Gods good grace unto my dying-day ;
And who can leſſe do that was never ſtil'd,
And hopes be is the Churches lawful child :
Which name, ſuppoſe I ſtill deſerve among,
Such other Children, as to her belong.
Yet, Lord, (I truſt) not baniſhed by thee,
Her rods not Serpents, but chaſtiſements be :
Which (while they) threat, let me at any hands,
Not ſpare, but ſearch well how the matter ſtands,
Within my ſelf, for many ſins I have,
Which I confeſſe ; for heavie blows might crave :
Yet God forbid (where conſcience ſets me free)
Her deadly blows I ſhould apply to me.
What hath been ſaid, I know both where and when ;
I take not t'out as meant to other men.
Knowing no cauſe in me, nor him that ſpake it,
I ſhould meer baſtard be, or be ſo take it :
But ſay he meant me, as I ſaid before.
Let me not ſpurn, but ſearch my ſelf the more.
Which howſoever meant delivered ſo.
Few elſe ſave enemies do undergo ;
Yea, enemies of ſuch tranſcendent pitch,
As never after other are ſo rich :
Which to point out in our new Churches ſtate,
I dar not medle with at any rate.
For ought I in my ſelf can ſee, or may,
Full eaſily ſlink back and fall away :
But what good works thou once in me haſt wrought,
Lord, I have hope ſhall never come to nought :
Not through my ſtrength, but for becauſe that he,
Is ſtill the ſame, that hath redeemed me.
But to conclude, I wiſh the Churches peace,
That all heart-ryſings (not of God) may ceaſe.

That no grudge may be ſmothered in ſuſpence;
But ſet at one, by friendly conference:
That thoſe who Chriſtian liberty doth teach,
Be not accuſ'd; they carnal freedom preach:
That men be warie freedom to apply,
Where is more need to teach the contrary:
That thoſe who ſeek men to good works to draw,
Be not condemn'd as Preachers of the Law:
No, though they teach it as the Law indeed,
Becauſe moſt hearers do ſuch teaching need:
That though ſome tearm them ſo, none ſtorm nor wonder,
More then if men ſhould call them Sons of Thunder:
The Law and Goſpel, rules works be preſt,
As ſhall appear to Chriſtian wiſdom beſt:
That each one therein labour to be plain,
That ſpeeches ſtill in the beſt ſenſe be tane.
That all the members of one body may,
Hold truth in love, caſt prejudice away:
That each 'mongſt others may their gifts diſpence,
That each with other lovingly converſe;
That none from Gods Church excluded be,
But ſuch as is indeed an enemie.
That odd conceits of every idle head,
Be not upon the guiltleſſe parties laid:
That all good means be uſ'd to ſatisfie
Gods Church, where but the leaſt ſuſpition lye;
Hearers, while Preachers have the word in hand,
Apply themſelves vigirly to underſtand;
That Teachers ſtill in every thing they ſay,
Make it as plain to hearers as they may:
That Brethren may not ſo each other hate,
But warn, and war'nd be of their wretched ſtate.
In brief that each to other ſay, and do,
As he deſireth to be done unto:
And he that is the very God of peace,
Shall make love grow, and all contentions ceaſe:
If any think too far at once I leap,
Himſelf is free to do as much as cheap.

By *Roger Brierly*, ſometimes Miniſter at *Grindleton* Chappel in *Craven*.

THE

THE LORDS REPLY.

IS this thy ſtate, and doſt thou now confeſſe?
That loſt thou art, and dead in ſinfulneſſe;
Hath Death now ceaſ'd upon thy buildings great,
Thy righteouſneſs, and all thy high conceat?
Is ſin and death thy portion now? and can
Thou not lay th' blame on any other man?
And is that witneſs now within thy mind,
That die thou muſt, unleſſe thou mercy finde?
And art thou now that ſinful man alone,
To free and ſave thee, is there now not one?
And art thou now like to the Prodigal,
That goodneſſe in thee, there is none at all?
And art thou now that Publican ſo poor,
That thou haſt nothing laid up in that ſtore,
To boaſt and brag as did that Phariſee,
But lyes along in doleful miſerie?
And is thy heart within the inward ground,
Truly in want, and in deep ſorrow found?
And doth thy cries thereſrom to me ariſe?
Am I that only one, whereto thine eyes,
Are firmly ſet, ſo that from me alone,
Thou looks for life, or elſe thou looks for none?
And wilt thou here thy ſelf ſit all alone,
To waſh my feet with tears, with ſigh and groan?
Hath all things elſe denyed thy woful crie,
And is there none that doth thy tears eſpy?
Is all things in t'ee now come to an end?
That thou to me this woeful cry doth ſend:

THE SOULS ANSWER.

YEa, Lord thy word, by which thou named art,
Hath ſound me out, and made my ſoul to ſmart:

So

So mighty is thy word, and prevalent;
Who can withſtand, it makes my heart to rent.
For under it I judged ſtand: therefore
To thee I'le cry, for I am low and poor.
And I have none, but thee alone; and I
To thee will cry, to heal my maladie.
Here will I ſtay; thy word hath ſtain my heart,
And here I'le lye, until thou heal my ſmart;
Thy only hand, O Lord, that hath me ſtain;
Can raiſe me up, and heal my wound again.
My breach is great, my load I cannot bear,
My ſins are great; my ſorrow is my chear.
In ſad laments, My cry is ſtill to thee,
That thou would mercy ſhew, and pity me:
Thy mercy Lord, which in thy boſom lyes;
To that I cry, to heal my maladies.

THE LORDS REPLY.

IS this thy voyce, and are thy cryes ſo ſtrong,
And wilt thou lye before me all along?
As though with violence in ſunder thou,
Would break the heavens, that mercy to thee now
May ſpeak to thee; and from thine eyes diſpell
That miſtie cloud, which is thy preſent hell.
Is this the thing, that thou wouldst have tell me,
And hide it not, for I aſſure it thee?
If ſin be ſin, and thou a ſinner be;
And ſo remains, condemned for to dye.
And is there none of all thy friends at all,
That can relieve, or ranſom thee from thrall:
I tell thee true, as ſure as I do live,
Thou ſhalt not dye, for for thee I will give
My only ſon, and he ſhall pay the prize
Of all thy debt; I ſwear it to thee thrice;
For rather then, that thou in this thy ſtate
Should dye, and from my love ſtand ſeparate:
I will perform that which before all time.

Was

Was with me then, and in my love did ſhine.
My word is paſt, to thee it ſhall appear,
Which ſhall thy nature once again uprear
By aſſuming it to my ſelf wherein;
I will a living life to thee begin:
For I to death, in that ſame nature, thine
Will ſubject lye, that then the God-head mine
May there appear to be that mighty one,
The which ſhall truſh, like to a mighty ſtone,
Thine Enemies, and captive lead them all;
And thee redeem out of thy ſinful fall.
For I will that decayed nature thine
Aſſume unto my word; the God-head mine;
Wherein, I muſt perform my Fathers will;
And undergoe his mighty wrath untill
It ſatisfied be for every one;
And thus thy debt, I will diſcharge alone;
And when thy ſin; and death and hell and grave
Hath got on me, whatever they could crave;
Then I'le triumph, and captive lead them all;
And free thy Nature from thy former fall.
And in the ſame, I will triumphant ride
Unto my Father, there I will abide
At his right hand; there I will reign ſo long,
Till ſin and death, and all that darkneſſe ſtrong
Stand ſubdued, among my people all;
And then the Kingdom to my Fathers ſhall
Be reſigned; that ſo for evermore,
He may be all in all, as heretofore.

THE SOULS ANSWER.

NOw Lord, what is, that this thy love to me,
Doth not yet ſhine unto my heart ſo free?
To make me know, and fully underſtand
My happineſs, which yet is in thy hand:
Wilt thou not now, at this ſame preſent time
Declare thy Kingdom in this ſoule of mine:

I ſain

I fain would know, how thou thy love to me
Would ſo confirm, that I may cleave to thee?

THE LORDS REPLY.

O Stay a while, that way I'le from thee go;
And thou after thy fleſh and ſenſe alſo
Shall not me know; for I will far aſcend
Above thoſe thoughts: yet I an ear will lend
Unto thy cry, yet is it fit for thee;
Thou ſtill attend, in thy humility:
The time and ſeaſon that the Father hath
Kept to himſelf, (for ſo the Scripture ſaith)
I tell thee true, this way thou looks for me;
I will not come, but that way will leave thee.
Which when I go, it ſhall thy ſenſe ſo try;
That down ſhall fall, that which thou liſted by.
And this is fit, it ſhould be done to thee,
Or elſe the Comforter thou ſhalt not ſee.
Let not thy heart, at this be ſo agaſt;
As though it ſhould for ever with thee laſt:
I'le come again, according to that life
Of holy Ghoſt, ſo that no evil ſtrife
Shall ſhut thee out, from my dear love wherein,
I will a living life to thee begin.
Then let not ſorrow fill thy heart ſo ſore,
As though that thou ſhould meet with me no more.
Wait but a while in that Jeruſalem,
And thou ſhalt ſee again that bleſſed Stem;
(Jeruſalem) *thy heart, that now lies deſolate,*
Which of my preſence makes ſo high a rate;
As by the fleſh, a Tabernacle there
Might builded be, to keep thee out of fear.
It matters not, though from thy ſenſe I go;
I will not leave thee now, and alwayes ſo.
For when thou thinks, that I am gone for ay,
Wait thou that while; for then's the time I ſay:
That I'le appear; my ſp'rit it ſhall deſcend

Into

Into thy heart: and thee it ſhall defend
From all thy foes, which do encamp thy ſoul;
And bring thee where, thou ſhalt without controule
Received be, into that laſting peace,
Which ſhall abide, and in thee never ceaſe.
For then I will give thee my ſp'rit which ſhall
Seal thee to me in that true love withall:
My tokens true (which ſhall not thee beguile)
Shall be within thy heart and mind, and I'le,
So characterе my love therein, that none
Of all thy foes ſhall hurt thee, for that ſtone:
That I have cut out of my mountain great,
Shall fill thy heart, and unto duſt ſhall beat
Thine enemies all: and in thy heart I'le write
Again my Law; that firſt I did indite:
And therein ſhall my ſpirit freely move;
Which ſhall be witneſs of my dearest love.
And in thy heart there ſhall my temp le be,
There will I dwell, ſo I aſſure it thee;
And thou in me ſhall be thy reſting place
From all thy ſins, in this my day of grace;
And live in me, by my own life alone;
And thou in me, and I in thee be one.
This is my word, from me to thee its gone:
And ſhall prevail, as that chief corner ſtone:
That ſhall be lay'd within thy heart ſo low,
That death and hell ſhall never overthrow.

THE SOULS ANSWER.

NOw Lord, what have I more to thee to ſay?
This breaks my heart, I can it not deny.
That golden chain, that's ty'd about my neck;
That word of thine, that gave my foes the check.
Hath wounded me, and win my heart that ſo,
From thee, and from thy word I cannot goe:
Here will I dwell, my heritage doth ſtand,
On thee alone, and builded by thy hand.

And I will feed by that ſame water-ſide
That floweth from thee, and I will abide
Within thy houſe, thy praiſes forth to tell;
(Thy houſe my heart) there will I with thee dwell:
For there I ſhall behold thy wonders all,
Thy lovely works, freeing my ſoul from thral;
That pierceing word, that made my heart to bow,
And all my Forces for to overthrow:
That pure truth that made me naked lye,
And bair'd my heart, before thy ſeeing eye;]
As in that day, in Edens *garden I*
Did eat and drink of the forbidden Tree:
That living word, wherein thy footſteps ſhine
In love to me, in pureſt ſtreams divine
Of thy true light; that now my heart ſo free
Of thee ſhall boaſt, of that ſame libertie:
Where I ſhall ſtand in that ſame trueſt vine,
And root of life: whereout in me may ſhine
Thine own life ſtreams, for ever to declare
Thy loving wonders, in me great and rare.
And that I may, Lord, grant me ſtill mine aid;
Thy Spirits life, as unto me thou ſaid;
Whereby thou mayeſt within my heart indite
Thy living word; That Lord, I pray thee write
In Table of this meek'ned heart of mine;
That there thy Image once again may ſhine
In living power, and lively ſtreams again.
From thence may run in ſuch a heavenly ſtrain,
As I may live, and in ſuch union dwell
With love divine, as may again (I'le tell)
Reduce my ſoul from all duallitie,
And ſet me faſt in perfect unity:
From whence, as from a perfect fountain fair
May ſpring in me theſe lively graces rare.
Whereby, I may in thoſe ſame lively ſtreams
Preſerved be, and by thoſe heavenly beams,
I ſo may flouriſh in that living way
Of life: So that with Paul, *I then may ſay,*
It is not I, but that ſweet loving ſtore
Of thy own grace: prais'd be thy Name therefore.

THE

THE LORDS REPLY.

HAth now my word prevaild with thee ſo far,
That from my ſelf one jot thou wilt not dar
To turn aſide, nay art thou in ſuch love
With me, that like the braveſt turtle dove
Thou wilt love ſtill; though abſent from thee I
May ſeem to go, and thou in darkneſs ly?
And doth thy cries from hence to me ariſe?
From this ſame love, is there none other prize
That can prevail, but here thou wilt abide,
And ſit alone, by this ſame water ſide?
And haſt thou now none other fountain ſweet,
And canſt thou now none other lovers greet?
If love be love, and thou a lover be,
And ſo thou lives, and from me will not flee;
I tell thee true, my love I'le to thee give,
And will thee aid, for with me thou ſhalt live;
But one thing I will let thee underſtand,
How I my love, my truth, my mercy, and
My graces all ſhall in thee be declar'd,
The way wherein, I have my ſelf prepar'd:
For that ſame way I will thy ſenſes croſs,
Thy fleſhly underſtandings I will toſs:
For that ſame way which in thy wiſdom hy,
Hath learned out my mercy for to ſpy:
Nay though it be in higheſt gifts of grace:
If by thy fleſh thou there my paths would trace
Thou'l be deceiv'd, my graces in thy mind,
And all my gifts in their own proper kinde.
Shall then ſhine forth, when thou in weakneſs ſtands,
And bears thy death, under my great commands,
Behold the way that I before thee went,
It was the croſs, that way I ever went
Thee for to trace my ſteps, and there ſojourn
In loweſt death, where fleſh may alwayes mourn,
And down may come that high conceited thought,

That

but to thy ſoul, thy ruine ever brought;
And there remain in that ſame grave with me,
Where fleſh may lye, but thou that time ſhall be
Raiſ'd up again, ſo ſhall my life appear
Victor to be, which then will ſhine ſo clear
Within thy heart, which ſtrongly ſhall confirme
My love to thee, which is without all tearm:
In this thy death mine aid thou ſtill ſhalt finde,
To bring thee through (according to my mind)
Thy troubles all, which unto thee appears,
In thy own ſenſe, which workes thee all thy fears;
Come therefore ſweetly, lye thee down with me,
Under my croſs, that fearful mighty tree;
Fear not my cup, for I have drunk before
A health to thee, to cure thy wound and ſore.
This is that way by which I will deſtroy
The ſtrongeſt luſt, which doth thy ſoul annoy;
For life divine is to thy fleſh the croſs
To kill thy luſt, and on the ſame to toſs:
And if thou drink and taſte not heartily
Of this my cup; thou haſt no part with me:
For more thou comes to taſte of this my croſs,
And deeper that thou drinks of all thy loſs;
So much the more my life ſhall thee defend,
And thou with me ſhall to that pitch aſcend
Of freedom, ſo that all thine enemies now,
Shall be ſubdued, I do to thee avow:
And then my love moſt noble and divine,
In midſt of darkneſs, in thy heart ſhall ſhine,
Which will cauſe thee to ſing, and leap, and dance,
And me alone, in all thy thoughts advance;
Who in this mount my glory ſo doth ſhine,
To free thy heart from miſty clouds of thine,
In that clear light of ſpirits life which ſhall
Diſpell thoſe clouds, in ſunder rent them all;
And out of death bring forth that life I ſay,
Which will lead captive that wherein thou lay.
Therefore lye down, and drink hereof a maine;
This is that way the which will bring thee gaine,
For in thy death thy life thereout ſhall ſpring,

[illegible]'s the way whereout I will thee bring,
Into that land of peace and rest, wherein
Thou shalt be fed with all contents, and in
That Paradice, I will so with thee dwell;
That unto thee I will my wonders tell.
My word, my Name, and that ingraved form
Of my own life, so that to thee no storm.
Shall once arise, my love to overthrow;
Or for to draw thy mind from me to bow;
For why thy help I have in Me so laid,
And in my Son, as heretofore I said:
Which shall remain as that chief corner-stone,
That shall abide, when flesh is dead and gone.
At this the powers of Death and Darknesse all,
Thy guilty heart, that thou got in thy fall:
That wisdom thine, that lifted thee on high,
In this my day they shall all vanquisht lye;
And I will live triumphantly in thee:
As I am one, so shalt thou be in me.
I was once dead, but now alive I am,
To quicken thee, in me the new Adam.
From whence shall rise a living child in thee,
Which shall attain the full Felicitie:
Nay, I my self in all my graces rare,
Will there appear, and in this union bare
My bosome so, in that anointing free,
The which shall raise thy heart in such degree
Of raptures hy, that now thou shalt despise
Thy fleshly self, with all base vanities.
Nay, hence shall spring that living life again,
And in shall come that truth, that substance main.
Wherein there's life, and thou as one free-born,
Shall be the heir, though bond-men mock and scorn.
For though thy flesh ly dead, and in thee there
No hope remains; for none can there appear:
Though glorious shews in strength of nature did
Shew forth their force; yet now they lying hid,
Under that curse, where desolate they stand,
And barren ly in wildernesses land:
Yet hence shall rise that righteous seed, which shall

Bring forth in thee, (in my free graces all)
My Law, my Truth, and I will it indite
Within thy heart, in love ſo will I write
It all, in lively living life Divine,
And freedom true, which ſhall in thee ſo ſhine;
As that it ſhall inſtal thee once again,
In Son-ſhip true, ſo that from thence amain,
May flow again, as from a fountain clear,
Such free-born fruit, as may in thee appear
To be the fruit of that ſame living tree,
That's my free grace, that all the world may ſee,
That grace is grace, and that by it alone
My people live, and by that Corner-ſtone:
Th're filled with my righteouſneſſe ſo clear,
That ſin in them it ſhall no more appear:
For they in me before my Fathers face
Shall cloathed be, all decked with my grace:
Where ſhall no ſpot at all on them be found,
That's cloathed here, and ſetled on this ground;
And there abids, as he abids in them,
Who is the root, they branches, he the ſtem.
This is that freedom, whereunto I'le bring
My Sons again, where they ſhall mount and ſing
with Simeon, *that ſweet and pleaſant ſong,*
And ſhout it forth with all my Saints among.

THE SONG OF THE SOULS FREEDOM.

NOw let thy ſervant, Lord, depart in peace,
For I have ſeen from thee ſuch great increaſe
Of grace and truth in that ſame little ſeed,
Which thou hatt ſown for me, when I ſtood need.
When Sin, and Death, when Hell, and Darkneſſe great,
When loſſe, when croſſe, about my heart did beat:
When angrie thou as judge to me did ſhine,
And I ſtood judg'd within my conſcience, mine,
Such witneſſe had, that I could plead no more,
My ſin did mount to ſuch a mighty ſcore.
When all my friends from me a looſ did ſtand,

when

When lovers all ran far away, yea, and,
When I lay dead, and hopes I then had none
Of life: but laying comfortless alone.
Then thou declar'd to me that time I say,
Thy saving health, wherein, O Lord, for ay,
In peace I'le rest, as unto me thou said,
From all my fears, for thou hast so displaid
Thy freest love, that makes my heart rejoyce
And mount, and sing with Simeon that voice;
Now let me, Lord, depart in peace anon,
For I have seen thy great salvation:
Thy words enough, I thereon will depend,
In it there's life, and it will me defend,
And bring me forth into that light wherein,
I shall remain, and with high Cherubin,
Shall shew forth, what with thee I have seen,
In my return, as it hath with me been.
I have none other Song but this to sing,
What thou hast done for me, that I will bring
Before thy Saints; that they also with me,
May sing it forth, in sweetest melodie:
As none else can but them whom thou alone,
Hath so redeem'd by that same corner-stone,
That lyeth lowest in the building so,
That simmoned they are for so to do:
Which freedom brings in such great mighty store,
That sing that song they will for evermore.
Then thou my Soul sit here in silent rest,
Under his wings in whom thou thus art blest,
And wander not, nor let thy gadding mind,
Be turn'd about (thy Spirit for to blind)
Into the flesh, as though that heavenly thing,
Thou there would keep, and to thy sense would bring
Thy freedom now, and think thereby to hold,
That in thy self, which no man ever could:
And soar not up into thy thoughts so high;
But ly thee down in true humilitie:
And eat thy portion there with that content,
That faith doth bring, and be thou patient.
A word's enough, he will supply thy want.

Ther's

Here's all in him, how can there then be ſcant;
Nor turn thou back unto thy pleaſures vain,
Nor unto Mammons *filthly ſordid gain;*
Such lovers all too baſe are for thy mind,
Who now ſtands free in ſuch a heavenly kind
Of noble birth, nay, what ſhall I ſay more?
An heir with Chriſt (as was ſaid heretofore:
Of that ſame Crown, which links thee into one,
Where freedoms ſtands, beſide which there is none.
And that I may, Lord, take into thy hand
My life; for alls at thine own great command:
If thou wilt ſpeak, thy word it will ſuffice,
Then ſpeak it, Lord, let not my foes ariſe
Me to prevent, of this thy pearl great.
O then ſpeak, Lord, and ſo they ſhall retreat,
And then full ſafely I ſhall walk along
With thee: though with my wicked foes among.
I ſojourn ſtill untill that precious time,
Of Jubill come, that full deliverance mine;
That Jubill time, O! when ſhall it appear
To free me from my burdens that are here:
Me thinks I long, my heart it would be gone,
Out of this clay, unto that only One.
But I muſt ſtay, and in this houſe abide,
Till gold from droſſe, be true and fully try'd.
And ſin, and death hath done their worſt, and then
Shall life come in, and that ſame laſt. Amen.
Shall then make up both breach, and ruins all,
That hath befall'n, the Saints ſince Adams *fall.*
The which ſhall then full glorioufly appear,
When God in man his Kingdom ſhall upreare.
When God is all, and man brought home in one,
That's the Kingdom; or elſe I ſay there's none.
For Kingdoms elſe before him they ſhall fall,
And come to end, though they be ne're ſo tall:
Then haſten, Lord, this Kingdom that is thine,
That I in thee, may in thy oneneſſe ſhine;
That thou in me, and I in thee ſtill may
Remain in one eternally, I ſay.

Where I may caſt before thy face my crown,
Where thou abides in that ſame higheſt throne
Of glory great, where all things end in one,
And thither brought by the chief corner ſtone;
Where Saints and Angels in true unity,
One ſong ſhall ſing in God eternally.
Amen Lord, haſten this thy pointed day,
It's in thy hand, yet ſtill for that I'le pray,
That when thou haſt brought all things into one,
We all thy Saints may live in thee alone:
And thou in us may be our heaven alway,
Which ſhall remain that mighty longeſt day,
That mighty longeſt day, that Alpha *one,*
That laſt Omega, *who is God alone.*
Amen, Amen, O Lord, I do thee pray,
To bring my ſoul to this thy holy day;
For thou art Firſt, and thou will be the laſt,
Of allthat is to come or hath been paſt,
That glory, honour, power, and due praiſe,
May be of all return'd to thee alwayes.
The corner ſtone out from the Father came,
Was laid in blood for to declare his name,
His grace, and love, unto fall'n men (alace)
And by an oath, ſo interpoſed was,
To reconcile to God his creature man,
So as no Angel, nor no creature can;
So that his glory did ſurmount the bound,
Of all darkneſs in this wide world round;
Yea it did ſhine through ſin, through death, through hell,
And grave, as doth the Scripture fairly tell,
And if his ſplendor ſhine through ſuch darkneſs,
Then doth it ſhine within all men no leſs;
To be the life of them who do receive it,
And judgement unto them who do reject it:
Thus is he ſet, the fall, and riſe again
Of ſome, and all, as will appear full plain;
When he as judge ſuch witneſs will produce,
That who rejects ſhall be without excuſe:
Let all men then, what talent God doth give,
Improve it ſo, as he therein may live.

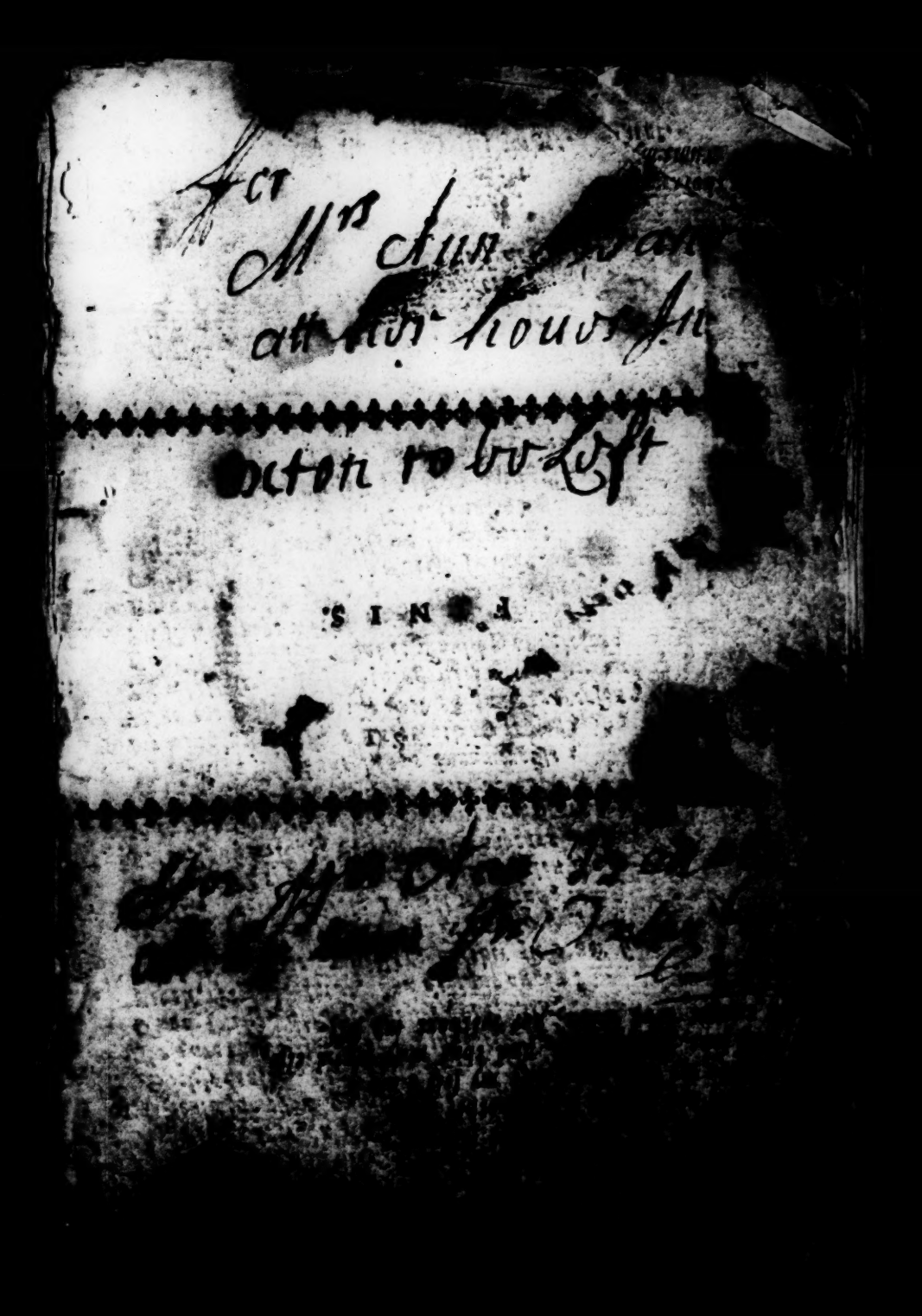
unto his Lord, lest not so doing dye.
Then see thy Talent be not laid within
Thy carnal earth, which no good gain can win;
But exchange that which of thee is carnal,
Into a state that is spiritual;
So shalt thou build upon the corner stone
A good increase, while carnal earth brings nine,
In Jordans water Christ baptized were
By John, so plung'd ovr head and ear,
The Holy Ghost descending on him so,
That he our sorrows bare, and rude our wo;
And was the man, who did repentance bear
For all mens sins, that he might wash them clear,
And after that, that he was so baptized,
His after life was all then sacrificed
up unto death, and in death baptized,
And by the spirit, he again was raised,
Into the heavenly beeing there to reign
In power great, untill he come again:
In watry tears and firy blood was he,
So plunged in our Saviour for to be;
Thus water, fire, and blood was mingled
For him to drink, in all the tears he shed,
Thus water washt, and burning blood did cleanse,
In one baptism, so for to dispense,
water, and blood, distinguish we may so
In two, though one, and so there be no moe
Baptisms, but one, which cleanseth sin away,
By Jesus, in his water and blood for ay;
For God in three distinguished may be,
And yet but one there is in verity.
Thus we may drink with Christ his water so
In watry tears, and unto blood may go
And drink thereof, to take with him a sup,
Though two, yet is but one devincing cup.

SELF CIVIL WAR.

I Sing not Priam, nor the Siege of Troy,
Nor Agamemnon's war, with Thestis Joy,
I sing my self my Civil wars within
The Victories I hourly loose and win;
The daily battel, the continual strife;
The wars that end not till, I end my life:
And yet not mine alone, not only mine;
But every on's that 's under the honor'd Sign
Of Christs his Standard, shall his Name inroul
With holy vows of body and of soul.
Vouchsafe, O Father, succour from above;
Courage of Soul, comfort of heavenly love;
Triumphant Captain, glorious General,
Furnish me Arms from thine own Arsenal;
O sacred Spirit, my Sp'rits assistant be,
And in this Conflict, make me conquer me.
Vertue I love, I lean to vice, I blame
This wicked world; yet I embrace the same,
I climb to Heaven, I cleave to the earth both;
I love my self, and yet my self I loath.
Peaceless, I peace pursue in Civil war
with, and against my self, I joyn, I jar.
I burn, I freeze, I fall down, I stand fast,
Well, ill, I fare; I glorie though disgrac't:
I dye, I live, I triumph put to flight;
I feed on cares, in tears I take delight.
My slave base brave I serve, I run at large
In libertie; yet ly in Jaylous charge.
I strike, I stroke my self; I kindly ken
Worke mine own woe, rub gall, and rouse my spleen:
Oft in my sleep, to see rare dreams, I dream:
Wakeing mine eye, doth scarce discern a beam,

Into diverſe fractions, I my ſelf divide;
And all I trie, I ſly on every ſide:
what I but now deſir'd, I now diſdain;
what late I neigh'd not, now I wiſh again;
To day, to morrow; this, that now annen;
All nothing crave, I ever, never one:
But Combitant, unreadie for the field;
To tardie take, I (after wounds) my ſhield;
Still hurled headlong to unlawful things,
Down-dragging vice, me eaſily downward dings:
But ſacred vertue climbs ſo hard and high,
That hardly can I her ſteep ſteps deſcrie.
Both right and wrong to me indifferent are,
My Luſt is law, what I deſire I dar:
Be there ſo foul a fault, ſo fond a fact,
Which follie asking, furie dare not act:
But artleſs, heartleſs in religious cauſe,
To do her leſſons, to defend her Laws.
The all proof Armmour of my God I looſe;
Fly from my charge, and yield it to my foes:
Guilty of ſin, ſins puniſhment I ſhun,
But not the guilt, before the offence be done.
For how could ſhunning of a Sin enſue,
To be the occaſion of another new.
Oft and again, at the ſame ſtone I trip;
As if by falling, I learned not to ſlip.
Alive I periſh, and my ſelf undo,
Mine eyes ſelf-willing, wiſe and witting too.
Sick to my ſelf, I run for my relief;
More ſicker of my Phyſick, than my grief:
For whileſt I ſeek my ſwelting thirſt to ſwage,
Another thirſt more ragingly doth rage.
Whiles burnt to death, to coole me I deſire,
with flames, my flames; with ſulphure quench I fire:
Whil'ſt that I ſtrive, my ſwelling waves to ſtop;
More ſtormilie about they toſs my top.
Thus am I cur'd, this is my common eaſe;
My med'cine ſtill worſe than my worſt diſeaſe.

My ſores with ſores, my wounds with wound I heal,
Whilſt to my ſelf, my ſelf I ſtill conceal.
And, O! what leagues, what truces make I ſtill,
With Sin, with Satan, and my wanton will?
What ſlight occaſions do I take to Sin?
What ſilly crimes am I entraped in?
What idle cloaks for crimes? what nets to hide,
Notorious ſins already long deſcri'd?
I writ in ice, winds witneſs, ſign'd with ſhowres,
I will redeem my Soul, life's former hours:
But ſoon the ſwing of cuſtome, whirl-wind-like,
Rapting my paſſions ever faſhion ſike;
Tranſports me to the contrarie alone,
Faint guard of goodneſſe, armleſs Champion;
My green-ſick taſt doth nothing ſweeter finde,
Then what is bitter to a gracious minde.
Egypts *fat fleſh-pots, I am longing for,*
The eternal **Manna**, *I do here abhor.*
Worlds **Monarch, Mammon,** *Dropſie myſtical:*
Crown'd round fac't Gods, I joyn Beliall:
Mydar's *deſire, the miſers only truſt,*
The ſacred hunger of **Pactolian** *duſt:*
Gold, gold bewitches me, and frets accurſt,
My greedy throat, with more then **Dipſian** *thirſt.*
My mind's a gulf, whoſe gaping nought can ſtuff,
My heart a hell, that never hath enough.
The more **I** *have, I crave the leſſe content,*
In ſtore more poor, in plentie indigent.
For of thoſe Cates, how much ſoe're I cram,
It doth not ſtop my mouth, but ſtretch the ſame:
Sweet uſeries inſeſtuous intereſt:
For Dollors, dolours hoordeth in my Cheſt.
The world's ſlave conſits, and the minds ſweet pleaſure,
Inſatiat both, both boundleſs both paſt meaſure.
This **Cleopatra,** *that* **Sardonaple;**
For huge annoy's brings joy's both ſhort and ſmal.
O! miracle begot by Heaven in Earth,
My mind divine, my bodie brute by birth,
O! what a monſter am I to depaint,
Half fiend, half fiend, half ſavage, half a ſaint.

[illegible]er than my fiery, doth my grosse earth aspire,
[illegible] raging flesh, my restlesse force [illegible]
[illegible] drunk with worldly lusts, deep sunk in sleep,
[illegible] sp'rit the spye, that warie watch doth keep,
[illegible]rayes at last, woe, that I trust it so,
My Souls dear kingdom to her deadlie foe,
Through cares Caribdis, and through gulfs of grief,
Star-la-board runs I sailing all my life
In merrie, sorrie seas, with wind at will.
My Ship, my flesh, my sense my Pilots still;
As in a most seditious common-well:
Within my breast I feel my lust rebell,
Against their Prince my furious people use,
Their awlesse Prince dare his own Law despise.
Mine Er's an out-law, and my struggling Twins,
Jacob and Esau never can be friends.
Such [illegible]e feed, such discord, such despight,
E[illegible] brethren such continual fight.
[illegible] me, another doth, not I,
[illegible]lace, my guest and enemie.
My [illegible]kind, sub-ordin'd by my foe,
Indeed within me, but not with me tho:
Near, yet far off, in fleshly count be fyl'd,
And with the worlds contagious filth defil'd.
I am too narrow for my own desires;
Myself desires me, what my flesh requires.
[illegible]ful I hope, careful secure, I languish.
[illegible]rie too full, drye drunken, sugred anguish.
[illegible]e of life, merrie of death, I suck
[illegible] from my Punice, honie from the rock:
[illegible]der'd order, mournful merriment,
[illegible]-day, Dooms-day, dull, double, diligent.
Infamous fame, known errour, skilless skill,
Mad mind, rood reason, an unwilleng will.
A healthie plague, a wealthie want, poor treasure;
A pleasant torment, a tormenting pleasure.
An odious love, an uglie dentie base:
Reproachful honour, a disgraceful grace.
[illegible] thorns my Graps, on garlick grows my Rose,
[illegible] crums my sums, from flint my fountain flows.

[illegible] tears mine house of fears I mourn,
My looks to brooks, my beams to streams I turn;
Yet in this torrent of my torments rife,
I suck annoyes and drink the joyes of life;
A fruitless tree, a drie deflowered flower,
A feeble force, a conquered conqueror,
A sickly health, dead life, a restless rest,
These are the comforts of my soul distress,
O how I like, dislike, desire, disdain,
Repell, repeal, lothe, and delight again!
O what, whome, whither, neither flesh nor fish,
How wearie of my life: again I wish,
I will, I nill, I nill, I will my mind,
Perswading this, my mind to that inclin'd;
My loose affections, Proteus like appears
In everie form at once, it frowns and flears:
Mine ill good-will is vaine and variable,
My Hydras flesh buds heads innumerable;
My mind's a grief, a Labyrinth my reason;
Mine eye false spy, the door to fancies treason;
My rebell sense, self soothing still affects
What it would fly, what it would ply neglects;
My floting hope with passions storms is tost,
Even now to heaven, ev'n then to hell almost,
Concording discord doth my life sustain,
Discording concord kills me soon again:
My self at once I both displease and please,
Without myself, my self I faine would ease;
For my too much of me, me much annoy'd,
And my self plentie my poor self destroyes,
Who seeks me in me, in me shall not finde
Me as my self, Hermophrodite in mind.
I am at once Male, Female, Neuter yet;
What ere I am, I cannot minde I weet.
I am not with my self as I conceive,
Wretch that I am, my self, my self deceive;
Unto my self I do my self betray,
I from my self banish my self away:
My self agrees not with my self a jot,
Knows not my self I have my self forgot.